

THE GREAT GOSPEL OF JOHN

Volume 5, part A beta-1

**Lessons and Deeds of Jesus Christ during His three Years of Teaching,
Received through the Inner Word by Jakob Lorber 1851-1864.**

According to the 7th edition.

Lorber-Verlag – Hindenburgstraße 5 – D-74321 Bietigheim – Germany.

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() Text in round brackets by Jakob Lorber

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Contents and the Lord's itinerary at the end.

Chapter 1

[Jesus in the area of Caesarea Philippi, continuation from vol. 4.]

[GEJ.05_001,01] I say, "It is now already one hour past noon; therefore Mark, arrange for a meal! My Raphael will help you! After the meal we shall see what the day has in store for us. All of you take seats at the tables, and you, Raphael, remove the two heaps of bread from our table and only then help Mark!"

[GEJ.05_001,02] Raphael did so in the twinkling of an eye and then said to Mark, "Should I help you in a humanly way or my way? Tell me how you would rather have it! It would draw less attention, if I helped you in a humanly way; my way, however, we would save a lot of time, and that is something very precious! Thus I will do what you want me to do, and you will not have to lay out anything anywhere, as if anything would have been missed."

[GEJ.05_001,03] Mark says, "Yes, friend from the heavens, your way of putting the meals on the tables as fast as possible would certainly be very advantageous, because despite the assistance of Cyrenius' servants it takes a pretty long time until the meals for so many people are brought to the tables; there is a catch, however! There are not enough meals completely prepared! If your celestial skill can do something there, that would be the most appropriate place for it; otherwise it will probably still be another good half hour until everything will be ready to be laid on the tables!"

[GEJ.05_001,04] Raphael says very jovially to Mark, "That is what I mean as well: prepare as fast as possible, and just as fast put the seemingly meals and beverages on the tables! I am telling you, where there is a will, there is a way! If you want to, it will only take me the shortest instant and all meals, prepared superbly, will be on the tables in front of the guests!"

[GEJ.05_001,05] Mark says, "That would be fine; but the people will regard it as heavenly magic and be understandably afraid of the food, and hardly dare to enjoy it – especially the blacks who are already so alert that nothing escapes them!"

[GEJ.05_001,06] Raphael says, "Oh, they will mind the least because they are already used to miracles! Also, it is already late and the Lord has in mind for after the meal something of great importance that only He knows; so it is obviously better if we do it with my spiritual speed, and no one will resent that. At the same time this is the last lunch the Lord will have here and it will not harm if it looks a bit miraculous! – Do you not agree?"

[GEJ.05_001,07] Mark says, "Absolutely! You, as a first spirit from the heavens, would know and understand better than I what is more appropriate and advantageous here! Thus act as you think is best!"

[GEJ.05_001,08] After Mark said this to Raphael, they both went to the kitchen where, as usual, Mark's wife, his daughters and sons, and several of Cyrenius' servants had their hands full; still, the meal for so many people was only half ready.

[GEJ.05_001,09] Mark said, "Oh, it will be another hour until everything is ready!"

[GEJ.05_001,10] His wife says, "Yes, my beloved husband, the two of us cannot

work wonders and it cannot be rushed. That means one has to persevere patiently until everything is done!”

[GEJ.05_001,11] Mark says, “You know what, you and the daughters just stop the cooking, simmering and frying; Raphael, as a true fast cook, will finish it soon!”

[GEJ.05_001,12] The wife says, “That would be good because everyone is quite tired from all the work!”

[GEJ.05_001,13] With that all the cooks stepped back and Raphael said, “You may also go to your table now! Everything is already on the tables, and all the guests are already eating their meals. Come old Mark, and sit down at the table as my assistant, and eat from my kitchen, and assess if I can cook! Your wife, your children, and Cyrenius’ cooks already have in front of the house their own table laden with the same meals and drinks.”

[GEJ.05_001,14] They all leave the kitchen and when they see the hundreds of guests eating and drinking at the tables, Mark says very amazed by this occurrence, “How is this possible? You have not left my side for an instant and all the tables are abundantly full, as one can see! You could not have prepared any meal and still less have put it on the tables. I beg you to tell me just a little of how you accomplished this; truly I can understand anything more easily than your despairingly unfathomable speed, especially with actions that are bound to a certain timeframe order inevitable in this world! I beg you again to give me just a small hint of how you prepared the meals and from where you got them! Because nothing from the half prepared ones in my kitchen got on all these tables, as I just saw them there resting safely and awaiting their purpose!”

[GEJ.05_001,15] Raphael says, “You did not look closely enough; all your supplies are spent! Look if it is not so!”

[GEJ.05_001,16] Mark takes a quick look, and finds the kitchen and the pantry cleared out. He then comes out even more amazed and says, “Ah, friend, it is unbearable with you! Truly, I will not take a bite of anything for three days if you do not give me a hint on how you did that!”

[GEJ.05_001,17] Raphael says, “Let us go to the table; there, we shall exchange a few words on the matter!”

[GEJ.05_001,18] With that Mark and Raphael come to our table, where the atmosphere was already quite lively. Raphael immediately grabs a nice fish, puts it in front of Mark and coerces him to eat it. Mark urges him to explain the fast cooking and the equally fast serving, but Raphael says very kindly, “Now, dear friend, eat and drink! After both of us have received the refreshment necessary to the body from the blessed food and the blessed drink, we will have a couple of words about my fast cooking and serving!”

[GEJ.05_001,19] Mark follows Raphael, and eats and drinks heartily.

[GEJ.05_002,01] When the meal is over, after about an hour, Mark again says to Raphael with regard to the explanation, “Well, heavenly friend, will you tell me something?!”

[GEJ.05_002,02] Raphael says, “Yes, friend, I will explain it to you; but despite all explanations the matter will still remain a miraculous one as long as you are not baptized with the Holy Spirit from Heaven! When God’s Spirit will have arisen completely in your soul and will be one with it, you will clearly understand all this without any explanation; now, however, even the most logical explanation will give you awfully little enlightenment! For even the most perfect soul will never grasp what is purely spiritual; only the spirit in it can grasp that and the soul eventually through its spirit! But because you want to get a hint, look around you, and tell me what you see!”

[GEJ.05_002,03] Mark looks around astonished and sees at every table a slew of boys that resemble Raphael a lot, who attend on the many guests and constantly provide them with everything; more boys even get fresh fish from the sea, hurry with them to the kitchen and right away with prepared ones to the tables because the moors are very hungry; furthermore, the good taste of the food appealed to them.

[GEJ.05_002,04] Raphael asked Mark, “Do you understand now how it is possible, and even easy, for me to accomplish so much, so fast, particularly if you bear in mind that a spirit, as the penetrating principle of the innermost part of beings and things, can most effectively and at the same time most successfully control and use all matter as it wants and likes, and nothing can stop it?! Besides, as an archangel, I have an uncountable number of assistants who depend on my will in every moment. As soon as I want something from the Lord that will immediately fills countless servants subordinate to me, who start working at once and easily accomplish a requested action so fast you can hardly imagine! I myself do not do anything of course; but through my archangelic will eons are destined for action as their innermost existential reason and a requested action is thus easily accomplished very fast, and that is that much more certain because a long time ago everything was designed and prepared for some action by the Lord and then by us; should it be necessary for you, it can then be transferred into the visible act already completed a while ago.

[GEJ.05_002,05] You saw how a donkey came into existence up on the mountain; and look, everything comes into existence like that, when our will inspires primordial spirits originating in our thoughts to a certain action organized one way or another and coerces them to act! My friend, that alone should serve you as the explanation you wanted from me! I cannot tell you more, using the very limited words of this world and language! Also, do not ask again because until you become a spirit in your soul yourself, you will not understand more of all this than you do now! Because no creature can ever penetrate by itself into the knowledge and cognition of a pure spirit! – Do you understand a little more now?”

[GEJ.05_002,06] Mark, however, was satisfied with this explanation and said, “Thank you for this very good explanation; now, taking everything I saw and heard, I understand to my fullest satisfaction how you, dearest heavenly friend, perform your miracles, and especially the fastest execution of the feats you requested. And now I can make the assertion that something rather natural occurs during every miracle, and it always comes down to a union of powers if any feat has to be accomplished

either very fast or in a periodical arrangement. Yes, I can now find a certain small similarity between your spiritual miracles and the magic of the earthly mages and that lies in what you called providence and preparation!

[GEJ.05_002,07] You know, my heavenly friend, I am just saying it forthright as I am thinking it! It might be hard for you to perform such a difficult miracle all of a sudden without any preparation and providence, as it would be for a mage without any preparation and any previous agreements with other people to aid him. Of course, none of the other people should know anything about it since it would ruin the magic! I come to this surely hardly refutable conclusion: All things are possible for the Lord and for you, however never unforeseen, but rather prepared for ages maybe and thus spiritually set a long time ago to be carried out periodically! What is performed as visible feat now, has been spiritually destined and prepared a long time ago!

[GEJ.05_002,08] That is why a world like ours cannot come into such perfect existence with a pure almighty 'FIAT'! ['Let it be done!'], but with time, following long prior preparations after which this present world, as it exists now, had to come into existence as an inevitable result. For the same reason, it is practically impossible for anything to come into perfect and durable existence all of a sudden. Whatever comes into existence fast, decays equally fast. Lightning, for example, forms fast, and vanishes equally fast. An opposite effect is the fact that for something once in durable existence it is practically impossible to decay all of a sudden, but rather gradually as it came into being. Something that has not been destined and prepared cannot ever be carried out even through a dictum supported by the strongest will, be it a case of evolution or a case of decomposition and decay. Thus everything is to be regarded only as a temporary miracle, and every event is a necessary result of many gradual processes!

[GEJ.05_002,09] You see, my friend from the heavens, praise the Lord; it seems to me that I understood your explanation more profoundly than you imagined in the beginning! Yes, my dear Raphael, the old Romans aren't quite such fools as one might imagine! Well, what do you think now, my friend? Did I understand you, or not?"

Chapter 3

[GEJ.05_003,01] Raphael says smiling, "You got a small part of it; but you are quite on the wrong track with your 'inevitable results' and our 'necessary providence' and 'lengthy preparations'. A few rough examples will convince you entirely of that! Look anywhere around you, assign a spot, and tell me on a whim what kind of fully developed and with ripe fruit laden tree or trees you would like to have! Or would you like different species? In short, just speak the word and they will come into enduring existence not destined and unprepared, and a millennium will not thoroughly erase the traces of their existence! So tell me what you want and you will at once see a miracle that has never been prepared and destined!"

[GEJ.05_003,02] Mark says, "Yes, yes, that would be fine, my friend, as long as you can fully convince me that my will and my desire are under my complete control! That might seem in the end a lot more difficult to accomplish than the different fruit

trees on a random spot that I would ask for! You have seeded some strong doubt in me with regard to the fact that even you, almighty spirits, are capable of performing a pure miracle out of thin air, without any providence and preparation! I do not want to completely deny the matter, but judging by everything that ever was, is and will be on this earth, this is hard to accept, because godly omniscience raises its voice a little too loudly against it and one cannot oppose that with the possible empty claim that God deliberately exerted his universal knowledge for something unwillingly and unknowingly. But if God could not keep Himself completely ignorant for ages on the matter that at one time His angel Raphael will miraculously bring trees into existence according to a man's wishes, it will be difficult to prove that this miracle has not been destined and prepared ages ago! It most definitely was spiritually destined!"

[GEJ.05_003,03] Raphael says, "It does not matter, if it only has not been prepared up to materialization itself! Besides, man is endowed with a completely free will which neither the Lord nor we ever endeavor to violate by provision, let alone by preparation. Thus, you can be fully reassured that your free will as such is neither provided for nor prepared. Ask, therefore, and you will see that the Lord will, either by Himself or through me, His senior servant, without any preparation work the miracle requested by you and also make it last."

[GEJ.05_003,04] Mark contemplates this for a bit and says after a while, "My friend, do they necessarily have to be fruit trees? I could incidentally want something different! Could that also be miraculously brought into existence?"

[GEJ.05_003,05] Raphael says, "Oh certainly, one or the other is all the same to us! Ask for what you want and it will be there!"

[GEJ.05_003,06] After this assurance Mark ponders a while longer whether something would occur to him with which he could drive the angel into a corner. But because nothing comes to his mind he says to Raphael, "Provide me, then, with a more comfortable and solid house, meaning a proper inn for strangers and local people, a well-fenced garden planted with all sorts of good fruit-trees; the date tree should not be missing and a fresh wellspring should flow through the garden!"

[GEJ.05_003,07] The angel says, "But my friend, will that not be too much at once?"

[GEJ.05_003,08] Mark says, "Aha, my friend, were you caught of balance? Yes, yes, perhaps it cannot be done without any providence and preparation after all! But I do not want to force you to anything; whatever you can miraculously bring into existence do it, and forget about the rest I asked for!"

[GEJ.05_003,09] The angel says, "It will be done exactly as you asked for. In the name of the Lord, let everything that you asked of me, be here! Go and look at everything that is there and tell me afterwards if it is fine with you! If you have anything to object then do it, because things can still be changed! It will be too late tomorrow because we will certainly not be here any longer. Therefore, go and look at everything!"

Chapter 4

[GEJ.05_004,01] Mark looked around and was taken aback by the sight of

everything that had come into existence in an instant. A beautiful brick house stood completed on the right, northeast of the old fisherman's house and reached with its southeast front closely to the sea. It had an upper floor with a comfortable gallery around the whole house, and on the ground level there was a spacious kitchen, a large pantry and eighteen more rooms, among which five sitting-rooms and thirteen large rooms for all sorts of agricultural purposes, like various storerooms for cereals, meat, fruits, vegetables, for legumes and root crops. One large chamber displayed a water tank lined with white marble, which measured twenty square fathoms and in all had a consistent depth of six feet; the water, however, was just four feet deep, which was enough for keeping noble fish.

[GEJ.05_004,02] This interior fish tank was supplied with the purest water from an abundant new spring; the water got in from the bottom through small but numerous openings in a stone slab and got up to a determined level. A drainpipe ran from there to the sea, but it could be plugged from outside if one wanted to have the tank filled to the top. A beautiful, open work, two and a half feet tall handrail, also made of white marble went around the water tank; on one side, in case the water tank would be filled with water, there was a dainty drain that went through the wall of the house and ended in the sea not far from the deeper drainpipe. The walls and the floor were also covered in white marble, but the chamber's ceiling was made of the cleanest and hardest cedar wood without any knots and splints. This chamber obtained its light through five windows, which all had marble frames and each measured a height of five and a width of three feet. The windows had very clear crystal slabs and were designed to open and close, as was every other window of the house.

[GEJ.05_004,03] The main door was made of gold like gleaming ore; all the doors to the rooms, however, were made of the best cedar wood worked quite delicately and daintily and were properly equipped with good bolts and locks. The entire first floor was daintily paneled with cedar wood, and every room offered a wonderful view. At the same time, all the rooms on the ground floor, like the ones on the first floor, were comprehensively furnished and equipped with everything that a good inn might possibly require, and the cereal chamber was full of grains, and the pantry full of everything that is needed in a kitchen. In short, it was not only the demanded house solidly built and exactly according to Mark's idea, which he had had for a long time and was akin to a daydream, but it was also most richly stocked for years with all kinds of food supplies and other supplies.

[GEJ.05_004,04] Behind the house there were stables for all sorts of animals, and several huts for fishing equipment were built most tastefully and at the same time most properly and were richly equipped with everything necessary. Around all the new buildings stretched a tightly fenced garden of 30 [twenty yoke = 20 x 0.58 hectare = almost 30 of today's acres] formerly an abandoned sand steppe and now the most fertile soil, cultivated with all sorts of the best fruit trees. A few acres of it were cultivated with the best grape vines, which were laden with the nicest and most juicy, fully ripe grapes. Vegetables were not lacking either.

[GEJ.05_004,05] In the middle of the garden there was a health spa with a marble temple. It had two distinct pools: one for healing the ones suffering from gout with very warm spring water, and the second for healing lepers supplied by lukewarm sulphur and soda water springs that were led there from the core of the earth by Raphael's power according to My will. At the same time he saw a seaport bordered by square stone blocks and five big, perfectly built ships with sails and oars in the

very spacious harbor. Its entrance, although 33 feet wide [10.8 m], could be closed off completely with a iron chain by night. This harbor was exactly like Mark had often imagined, and he had to keep rubbing his eyes while inspecting everything that had miraculously appeared because he had the impression that he was sleeping and thus seeing these things in his dream.

[GEJ.05_004,06] When he finished the walkthrough, which lasted almost an hour, he came back almost dizzy and said fully amazed, "Is this all really true, or am I am seeing it all in some sort of blessed dream? No, no, it cannot be true! That is how I have repeatedly pictured an inn in my idle mind and have seen it several times in my daydreams – and you, friend from the heavens, have put me into an artificial sleep and I have viewed my own ideas in a dream once again!"

[GEJ.05_004,07] Says Raphael: "You Roman of little faith! If all this were a dream, you would no longer see it, and you certainly do not want to maintain that you are still asleep and dreaming. Now tell your wife and children to go and inspect everything, and they will come back and help you to stop dreaming."

[GEJ.05_004,08] Mark says, looking at the new house again, "Oh, it is not a dream, it is resounding reality! – Will it, however, last?"

Chapter 5

[GEJ.05_005,01] Raphael speaks, "Did I not tell you that all this, that is, everything solidly built, will not be completely erased in a thousand years? Only the different fruit trees, the noble shrubs and the plants, as well as the ships will not last that long; but the stonework will last a very long time! Even after two thousand years, traces of it will still be visible; of course, no one will still believe in supernatural builders of this wall. Even in the present time, your nearest neighbors will say as soon as they see this that everything was built by the present Romans, since many strong hands can perform miracles as well! You, however, accept what the people say because, even though ten times ten times hundred thousand people live in a land after the current fashion, you will hardly find among all of them five thousand who after many discussions would reasonably believe you. But neither you nor we, heavenly spirits, have any need for blind belief. It does not even matter whether many or few believe; the Lord came into this world because of His few children and not because of secular people. And it will stay like this until the end of this world and its times!

[GEJ.05_005,02] Whenever the Lord will reveal Himself again in this world, either only through word, or at times even personally for moments, He will at all times do so only to His true children, who are from above! The world and its children will enjoy His presence very little or not at all! Eternity is long enough to bring them to some extremely inferior light.

[GEJ.05_005,03] Do not believe that this supreme light from the heavens will ever enter all the people in the world! Only the true children, in small numbers at all times, will be given plenty of it, and the children of the world will built from their scurrility temples and places of worship for false gods and fence them in with iron laws and foolish, blind rules, but will never be able to touch the few true children, of

which the Lord will at all times most faithfully make sure. That is why no Jeremiah should intone his lamentations among secular people any longer! – But go to the Lord now and thank Him for such a great gift!”

[GEJ.05_005,04] Here comes Mark and wants to start thanking Me with pomp of the most chosen words.

[GEJ.05_005,05] I however say, “Save your tongue the trouble because I have already perceived the gratitude of your heart and do not need the one of the tongue! Is every honest innkeeper not worth his reward? You are an honest innkeeper too and have assiduously hosted us for almost eight days now; we cannot ask this of you for nothing! This inn will be for you and your descendants a good source of sustenance! But you make sure that My name will stay strong in this place, that is, with your descendants because with the loss of My name from their hearts, they would also soon lose everything else! Whoever loses everything in this world, but keeps My name in spite of that, would not have lost anything, but would have gained everything; but whoever loses My name from his heart, has lost everything, even if he owns all the world’s riches!”

Chapter 6

[GEJ.05_006,01] (The Lord), “That is why before all be concerned about keeping My name in your heart! Whoever has that, has everything; however, who does not have it, has been abandoned by everything!

[GEJ.05_006,02] Who loves Me truly and loves his neighbor as himself, carries My name truly and alive in his heart and with that a treasure that cannot be taken from him for eternity; truly loving God in everything one does, is being more than a master of all the treasures in not just this, but all the worlds for all infinity.

[GEJ.05_006,03] However, it is not enough to acknowledge Me in virtue of wisdom, but in virtue of true love in your heart.

[GEJ.05_006,04] All sorts of poor people will come to you; what you will do for them without any material compensation, you will have done for Me, and My love will recompense you.

[GEJ.05_006,05] If someone who is naked comes to you, dress him! Who comes to you without money, do not deny it to him, since he needs it in the world!

[GEJ.05_006,06] I wanted all people to live together as brothers without this corruptive means of exchange, but because as secular people they introduced it in this world long ago for a greater comfort of their trade and exchange, I will leave it at that- but only through My love will it bring benediction to people!

[GEJ.05_006,07] Do not put any value to it other than My love, and it will bring you My love and My blessing! If someone needs a penny, give him two, even three, and My love will on the other hand replace it ten and thirty times over!

[GEJ.05_006,08] In short, if you see somebody lacking something and you gladly help him for My love, you will be able to always count on my compensation which will never lag behind!

[GEJ.05_006,09] If, for example, an otherwise rich person, but who suffers from gout, comes to your bath, charge him fairly for board and lodging, but let the bath be free!

[GEJ.05_006,10] If, however, someone comes to the bath just for pleasure, charge him for the bath, board and lodging more than another! If he wants the truth from you, then tell it to him for free because he is poor in that regard!

[GEJ.05_006,11] If a worldly-wise man comes and wants to hear the truth from you, do not give it to him for free, but let him pay you a penny for every word; truth only has value for such a truth seeker if he acquires it for a lot of money!

[GEJ.05_006,12] If a poor man comes to you hungry, give him to eat and drink and do not let him leave as a poor man; however, if someone who enjoys sitting at your table comes, he should pay for what the poor man next to him ate!

[GEJ.05_006,13] Support every need for free, and charge every mere pleasure! – Did you understand Me?”

[GEJ.05_006,14] Mark says, weeping with joy, “Yes, Lord!”

[GEJ.05_006,15] I say, “Then go and show everything to your loved ones!”

[GEJ.05_006,16] Mark went to his overly amazed family and made known what I said and they all went hastily to the new house, and of course went inside and inspected everything in detail. The wife and children got dizzy from so much blissfulness and delight and did not know up from down because of so much joy. All the ones sitting at the tables now asked Me if they may also go look at this remarkable marvel.

[GEJ.05_006,17] I said, “Dear friends! This creation will last and you will be able to look at it and admire it often enough; I, however, will not stay, except through the love in your hearts.

[GEJ.05_006,18] For that reason stay with Me, as long as I am still with you; I am more than any miracle that I could replicate countless times in an instant!”

[GEJ.05_006,19] All say, “Yes, yes, yes, oh Lord, we are staying, we are all staying with You, oh Lord, because You alone are more than all miracles of your power, wisdom, and kindness filling infinity.

Chapter 7

[GEJ.05_007,01] Cyrenius says, “Lord, You are aware of my important and difficult governmental duty; but now I have the impression that there is nothing to it and that it all takes care of itself, even without me and my support! I now feel like the fifth wheel because I know that You, Lord, now manage all affairs for me, and there was never a better order in my government than right now, when You, oh Lord, look after me!

[GEJ.05_007,02] Oh, you lucky empire! Rome, my parental home, how much you can secretly delight in the fact that the Lord has turned His merciful eye on you and

that he wants to draw to Himself children from between your old walls and castles and huts! Lord, my life is Yours: If You had been in Rome rather than here and had given the Romans such a sign, there would be no man left who would not pay You the highest divine veneration! But You know Your plan, and know Your ways, and that is why it is best as You arranged and destined it!”

[GEJ.05_007,03] My Jarah, who had been as quiet as a mouse so far, finally said, “Rest easy about Rome great governor! I can accept the actual Romans; but in Rome there are idol-priests who are all subordinate to a so-called PONTIFEX MAXIMUS! [Supreme Leader]. They have the people fooled and have their conscience by the collar with their Hades and even Tartarus like punishments, with the latter supposedly lasting eternally in the most monstrous way! Woe to those who would dare to stir up such a hornet’s nest! Truly, those would soon suffer miserably! I believe that your priests would be a thousand times worse than our temple priests, who still carry Moses and the prophets on their backs and their chests, even if mostly in memory. Yours do not even have anything in memory; all their doings and troubles are of the highest self-interest and uncontrollable desire to rule over everything.

[GEJ.05_007,04] Two priests subordinate to Rome, who stayed at our inn, told me once that the Pontifex maximus is such a high entity that even Zeus himself, who most certainly visits the P.m. once a year, bows to him three to seven times before he dares to speak a word to his highest representative on earth and give him in greatest awe some new laws for the mortal people of the world. Of course, Zeus does not quite honor the P.M. for his sake, but for the sake of the foolish, ignorant mortals who should understand from that what kind of ineffable and immeasurable Greatness and Majesty surrounds the highest god’s highest representative on earth.

[GEJ.05_007,05] He is a master on earth over all emperors, kings, princes, generals and numerous other highest nobles. He also has all elements under his exclusive control. When he stomps his holy foot on the ground, it shakes in fear like the leaves on an aspen tree in an angry storm, and the mountains of the world start spewing fire and thus support the angered Pontifex maximus, so he can successfully take out his at all times just revenge in Zeus’ name.

[GEJ.05_007,06] Good and bad years would depend on him alone. If he blesses the earth then there would be overabundant harvests in the whole world; if, however, he does not bless the earth, it will not look so good with the harvests in the world, - and if he wants to put a curse on the world, everything would be done with, and war, hunger, pestilence, and thousand other unheard-of pests would come over the world! All other gods, except for Zeus, have to obey him; in case of refusal he can ban them from earth for a hundred years – which, however, never happens and would never happen because all the gods are too deeply convinced of the ineffable Greatness of the Pontifex maximus.

[GEJ.05_007,07] Thus a Pontifex maximus has a triple authority: firstly, over all gods except Zeus, with whom he is of equal rank, of course; secondly, over the whole world and its elements; and finally thirdly, over all people, animals and trees, bushes and plants. In addition he rules over all planets and all stars, has the clouds, winds, lightning, thunder, rain, hail and snow in his hand, and the sea wavers constantly before his infinite power!

[GEJ.05_007,08] The two Roman priests told me a lot more about their Pontifex maximus in this way. I thought for a while that they were just joking, but I sadly convinced myself soon enough that the two fools took it very seriously. When I began to proclaim the only true God of Abraham, Isaac and Jacob and His doings, they started to laugh at me and assured me that I was completely mistaken and wrong, as they had a thousand arguments to one that it was as they had told me.

[GEJ.05_007,09] I asked them if they knew, whether the Pontifex maximus was mortal or immortal. One of them answered a bit hastily and said that the P.m. is still mortal in this world, but that as soon as he dies, Zeus immediately takes him to the highest Elysium where he will dine at Zeus' table for a hundred years and through that finally become a real deity in the kingdom of gods. This story did not suit the other one at all because he immediately corrected, 'You have spoken nonsense once again! Since when has a P.m. been mortal?! What you said about him is valid only for us, lower priests, especially if we did not completely earn the P.m.'s benevolence; the P.m. never dies and cannot die because Zeus bestowed immortality upon him! Look', he further said, 'I know the fourth already, and of all four, none ever died; nevertheless only one immortal, not four, sits on the throne, even though they are all completely immortal, since no P.m. can ever die, just as the highest throne in the world can never be lost!

[GEJ.05_007,10] I finally said once again, 'But this is impossible! How can four be one and one be four?! This sounds like nonsense to me! In short', I said, 'your Pontifex maximus has been marked as a fool by you, is otherwise as mortal a man as ours, and his power lies first of all in the emperor's weapons, in the great foolishness and blindness of the degenerate people, and finally in a type of poorest magic; it is easy to perform miracles before very foolish and spiritually blind people! Go with your fooleries and let me be! It is enough that you are so foolish! Why should I join you as well?'

[GEJ.05_007,11] The two got furious with me and with each other because of that and started to bitterly reproach each other, and fought each other out the door. I asked them through the window, as they tussled like a couple of dogs, if the Pontifex maximus had also decreed this through a new law from Zeus from the Elysium. Fortunately they did not hear me and proved the Pontifex maximus' immortality ever more to each other until finally some of our servants pulled them apart.

[GEJ.05_007,12] So now please tell me dear, great Cyrenius how would the Lord have come across in Rome in the face of such foolish zealotry? Without any fire and brimstone, certainly worse than badly! Oh, the dear Lord knew for ages where on earth at this time it would still be best and most suitable and that is why He stepped among His people exactly here and nowhere else in the world! See, this is my opinion; what is in contrast yours? What do you or the emperor in Rome think about the ominous Pontifex maximus?"

Chapter 8

[GEJ.05_008,01] Cyrenius says, "My child, you are right; it is like that in Rome with the Pontifex maximus, only with the people of course, and nothing can be changed about it for the time being! But I can assure you that only the most common rabble,

lacking any higher education still half believes in that; none of the better people still believes in that and that is why something can still be done with us Romans.

[GEJ.05_008,02] Because of the lowest people, the dissemination of these most purely divine truths will some day cause some unwelcome fight, but will also bring about confessors who according to true Roman tradition will happily employ possessions, blood, and life for this teaching. Because there is hardly any other nation on earth that fears death less than the Romans! Once a true Roman is taken in by something, he will dedicate his life to it at all times! No other nation does that, you can be sure of it!

[GEJ.05_008,03] Our priests are now a fifth wheel, and their festivals and sermons are just for the amusement of the people. No one cares about the traditions any more. Our all-encompassing jurisprudence takes care of that, which is an epitome from the best and wisest philosophers that have ever walked this earth as people.

[GEJ.05_008,04] The Pontifex maximus is preserved by the state only because of the common folk and his once free ministry has been greatly restricted. Yes, a few centuries ago, it hardly ever happened; the P.m. was then in a way a kind of god among people! He was always a very knowledgeable man, and had to be because otherwise he could not have easily reached such high function. He had to be versed in all of Egypt's mysteries and had to be fully acquainted with all oracles and their secrets. He also had to be a perfect mage on which he had to pass a most strict test in a most secret council before the oldest of Rome's patricians. If he possessed all the required characteristics the pontificate with all its rights, advantages, and disadvantages was bestowed upon him.

[GEJ.05_008,05] Now he could naturally dare a lot in front of the people, but had to secretly be respectful towards the patricians and also do what they requested. If they wanted war, he had to arrange his prophecies in such a way that the people saw in them the necessity of war according to the wills of the gods; but the true gods were still the patricians of the empire and with them the first and most educated citizens, artists, and poets, who started from the idea that one only had to give people's imagination a comprehensive yet exact direction in order to protect them from the most ignominious deviations.

[GEJ.05_008,06] Every person has an innate imagination. If it is neglected, it can turn the most noble person into a rapacious beast; if, however, his imagination is controlled and led to nobler forms under which it starts to move orderly, it will begin to create nobler forms itself, move into a more pure way of thinking and aspiring, and animate the will for the best of its inner creations.

[GEJ.05_008,07] Thus the entire doctrine of gods is nothing but an increasingly orderly figment of imagination, contrived for the control of the common human imagination, and as much as possible practically set to visible and effective work with all human means. For us, wise and informed patricians, arose the easily understandable obligation of appearing to be what we wanted the people to be.

[GEJ.05_008,08] It is still the same now as it was back then, with the distinction that now the proletariat is also privy to much of what only us patricians were privy to previously, and that is why it hardly believes in the whole pontificate any longer. The most believe in a higher god, but many do not believe in anything anymore, and a

more educated part follows Plato, Socrates and very often Aristotle.

[GEJ.05_008,09] Those priests, who described the Pontifex maximus to you, are in part often really so foolish that they literally believe everything that has been hammered into them; however, often they are finely twisted halters, who make a terrible racket in front of the people as if they played with the gods at the Persian chess board every day! They actually do not believe anything but the words of Epicurus, which roughly sound like: *EDE, BIBE, LUDE! POST MORTEM NULLA VOLUPTAS; MORS ENIM EST RERUM LINEA*. [Eat, drink, and be merry! There is no pleasure after death because death is the end of all things.]

[GEJ.05_008,10] If you, my beloved, for your age wonderfully wise Jarah, want to judge us after the two priests, you would do us great injustice because we Romans are exactly as I have just described us. Everything else can only be the scorched account of a layman, who knows so little about Rome's nature as you had known, before what I have just revealed as one who also rules Rome. Since you now this know, you must judge and treat us Romans more leniently! – What do you think, is my request to you fair or not?"

Chapter 9

[GEJ.05_009,01] Jarah says, "It goes without saying! If it is obviously as you have just openly revealed it to me, then I have no objections towards you. If you have a good will, its success cannot be fundamentally wrong, not even when it does not appear beneficial before the eyes of the world. I let myself be fooled by appearance certainly least of all; but I admit that by nature one can sooner attain a truthfully good will than the purest truth, which only then becomes a true and most effective beacon of life for the good will. According to what you said, you have generally always had the good will unchanged; individual blurs could change little or nothing of the whole.

[GEJ.05_009,02] Now you will receive, in addition to your good will, the purest light of the eternal truth, through which your originally good will must come over the right ways and true means to the certain attainment of the best results, and then obviously nothing but the best will be expected of you! Oh Lord, bless these simple words of mine, so that they become eternal truth!"

[GEJ.05_009,03] I say, "Yes, My thousand fold beloved Jarah, your beautiful and true words will be blessed!

[GEJ.05_009,04] Rome shall stay for a long time the best abode for My teachings and My special grace, and this great imperial city shall reach an age in this world, like very few Egyptian cities will reach, though not as undamaged as Rome. Its outer enemies shall hardly ever harm this city; if it gets damaged, it will only be because of time and its few internal enemies!

[GEJ.05_009,05] Later on, alas, My teaching will be turned into a kind of idolatry also this ruling city; nevertheless My word and the best sense for the customs of life will be generally maintained within that.

[GEJ.05_009,06] In later times the spirit of My teaching will mostly disappear there.

People will chew on the outer crust and regard it as the spiritual bread of life; but with the right means I will lead them back onto the right path again and again! Even if they will have committed much harlotry and adultery, I will make them pure again at the right time!

[GEJ.05_009,07] For the rest, however, it will stay a herald of love, humbleness and patience, which is why a lot will be condoned at all times, and the great of the world will rally to it and want to hear the words of their salvation from its mouth.

[GEJ.05_009,08] However, in general nothing will remain completely pure for a long time in this world, thus neither will My word; but in Rome it will still stay the most pure for the purpose of life and as a relic for history!

[GEJ.05_009,09] I assure you of that, My dearest friend Cyrenius, as a complete and true blessing of the most beautiful and true words of our most beloved Jarah!

[GEJ.05_009,10] One millennium after the other will show and tell you that these words of Mine regarding Rome's endurance and position will come true!

[GEJ.05_009,11] Jerusalem will be destroyed in a way so that henceforth one will not know where it once stood. Future people will build a small town with the same name there; but its form and location will be changed. And even this small town will have to endure much evil from foreign enemies and will in the future remain without any rank and importance, a nest of all sorts of rabble that will lead a puny existence from the moss of stones from our times.

[GEJ.05_009,12] Yes, I wanted to make this old city of God first in the world; however, it did not acknowledge Me, but treated me like a thief and murderer! That is why it will fall forever and will in the future not arise from the rubble of its well-deserved curse, which it prepared and spoke out itself! Are you, my thousand times most beloved Jarah, pleased with My blessing?"

[GEJ.05_009,13] Jarah says soothed to tears, "Oh Lord, my only love! Who would not be pleased with what you say, oh Lord, and especially with such a great, in the most distant times, deep reaching promise? My dear, noble Cyrenius also seems to be very pleased with it, and Cornelius, Faustus, and our Julius as well. However, it is a different matter whether the children from Jerusalem, of whom several are sitting at this table and more at the tables around us, will be so pleased with your promise regarding Jerusalem; their faces do not glow with the same exhilaration as the faces of the Romans."

[GEJ.05_009,14] After this very cogent remark several people from Jerusalem stood up and said, "One shall not wish the downfall of one's parental home, as long as it does not become a home for thieves and brigands; once it becomes that, it should not be spared! – The offspring has the right – without fear of committing a sin – to destroy it over the heads of the villains living inside and forever erase any trace of a former existence.

[GEJ.05_009,15] If, according to our best knowledge, Jerusalem is nothing but a mere robbers' and murderers' nest, why should we mourn that the Lord wants to give and will certainly give this nest its for a long time well deserved punishment?! The sad part is just that this most pardoned city of God has for the third time, despite all warnings, finally managed to be chastised most damagingly by God

Himself! But His known forbearance and patience are a most certain proof of how much such a city has earned a most strict castigation and for that reason it is not to be lamented or mourned at all.

[GEJ.05_009,16] **VOLENTI NON FIT INJURIA!** [To the consenting, no injustice is done] Will anybody lament or mourn someone who wants to throw himself in a pit in bright sunlight? Not us! We never felt any pity for really dumb burros and oxen, especially when they want to shine as the wisest ones before the whole world; and they especially do not deserve any pity when their feigned wisdom, which in essence is just blatant folly, wants to assert itself as real through all sorts of wickedness and most cunning mischievousness.

[GEJ.05_009,17] It is appropriate that a sick soul deserves more pity than a sick man's fragile body. If, however, a knowledgeable and reliable doctor comes to a person with a sick body, who is still completely rational, and recognizes the sickness, and could and would help the sick person, but this one has the doctor thrown out the door by his servants instead of happily accepting his healing advise – who will have any pity of such a sick soul, we ask? Not us, and certainly no one else either! Such an animal-like person should fall under a most bitter and painful sickness and learn from his pains how foolish it was to throw out the skillful doctor!

[GEJ.05_009,18] Foolishness in itself deserves pity because a fool can't help that he was born a fool and remained that way; but there are people – as are most high priests, Pharisees and scribes – who are not fools, but constantly make themselves to fools, in order to more easily use poor mankind made ignorant by them to their foul, highly selfish ends! Such people do not have sick souls, but are very strong and healthy wolves in sheep's skins, and do not deserve any better than to be shot down by the sharpest arrows because any pity would be crass foolishness from any human heart.

[GEJ.05_009,19] Who in the whole world should feel sorry for the night to which the rising sun puts and end? Or what kind of fool will cry over the oppressive winter, a raging storm, a vanishing pestilence, and passed bad years? And we believe that it would be an even bigger foolishness to mourn that the Lord will soon grant us His greatest blessing. Yes, it is very sad that Jerusalem does not want to acknowledge and accept the brightest spiritual light because it means it has completely incorporated the Satan of the world! Where that, only fire and brimstone from the sky! Sodom and Gomorrah have been resting on the bottom of the Dead Sea for a long time; who would want to weep for the wicked ones? And thus Jerusalem will not be wailed!

[GEJ.05_009,20] And you, lovely Jarah, have erred a little in your judgment of us as well! You see, appearance is not always a reflection of the truth and deceives us every now and then! Do you not think that it is like that and it will stay like that forever? Are we right or not?"

[GEJ.05_009,21] Jarah says, "But Lord, my love, why does it always have to happen to me that I constantly misjudge people and am never capable of assessing them correctly? It is almost exasperating! Before I was admonished by Cyrenius, kindly of course, but admonished still, and now by a crowd of people! They are all right – only I am obviously not because they are right according to the truth, but I am not. Oh Lord, give me better discernment, so that I will not constantly err with my

judgments!”

Chapter 10

[GEJ.05_010,01] I said, ”Easy, My dear daughter! You only have to hold yourself back more and not be impertinent towards experienced men! Then you have to never immediately pass a judgment according to appearance, but wait on what the worldly wise men will say about one or the other experience

[GEJ.05_010,02] Only if anybody possibly made a small mistake, is it time to delicately and kindly tell him how and where he took a shot in the dark, - but never earlier than that!

[GEJ.05_010,03] It would not be good if girls taught experienced men the truth; but if the men take an unwise side step from the right way, then it is the right time that a woman interferes and delicately and kindly says, ”My friend, be careful because you are pursuing a wrong way! The matter is like this and that!’ This will make the man happy, and he will gladly listen to the lovely, delicate and kind voice.

[GEJ.05_010,04] But being impertinent is not good and will only make the man cantankerous and sullen, and he will often not pay attention at all to the beautiful, kind voice of an ever so graceful woman.

[GEJ.05_010,05] See, this is also a gospel, but only for your gender! The woman who heeds it will always have good days on this earth, but the one who does not heed this gospel will only have herself to blame if she is not respected by men.

[GEJ.05_010,06] A proper woman is a symbol of the highest heavens – and an improper, headstrong woman, who wants to dominate, is a reflection of Satan, who is already in the worst, lowest and deepest hell.

[GEJ.05_010,07] A proper woman must never completely lose her temper with a man because the greatest patience and humbleness must prevail in the feminine nature. In it the man must find the real peace for his tempestuous temper and become kind and patient himself! However, if the woman started making a racket before the man, what should a man do as he is anyway always more tempestuous than calm?!

[GEJ.05_010,08] So never be pert, My otherwise beloved daughter, - else you would have the opportunity to get angry more often, when someone reprimanded you again! – Did you understand me?”

[GEJ.05_010,09] Jarah says, ”Understood, - but now my heart feels heavy because I was foolish and impertinent. I had been quiet for several hours and it was good; but I had a longing to talk a little and it would have been better, if I had continued to be quiet. But from now on my tongue will be at rest, like no other in a woman’s mouth!”

[GEJ.05_010,10] I say, ”That, my dear daughter, is not strictly necessary, but you should be quiet, when you are not asked to speak! If, however, you are asked to speak and you are quiet, the man will regard that as really thick stubbornness, spite, and trickiness and will turn his heart from you.

[GEJ.05_010,11] Thus speak at the right time, and be quiet at the right time, but at all times with gentleness, love and devotion; that is a woman's most beautiful adornment and is a lovely life flame let most appropriate to enliven any man's heart and make him gentle and soft!

[GEJ.05_010,12] Maidens often have a lurid bad habit and it is called vanity, which is nothing but a quite healthy seed of pride. If a young girl lets it burgeon inside herself, she has already forfeited her heavenly femininity and has come very close to Satan's form. A vain young girl is hardly worth laughing at, but a proud and arrogant woman is carrion among people and for that reason everybody rightfully despises her deeply.

[GEJ.05_010,13] That is why, My daughter, never be even a little vain and even less proud and arrogant, and you will shine among many like a most beautiful star in the sky! – Did you grasp and understand everything?"

[GEJ.05_010,14] Jarah says, "Oh yes; but do not be upset with me because I was really foolish!"

[GEJ.05_010,15] I say, "Do not worry about that! – Mark is coming back with his family and we shall see what they will tell us!"

[GEJ.05_010,16] When Jarah leaves it well alone and starts to think about the vanity issue especially, Mark comes to Me once again with his entire family, and his wife and children start praising and commending Me beyond all measure.

[GEJ.05_010,17] I, however, bless them and tell them to rise from the ground, and say to the wife and children, "You and especially Mark, who will instruct you on everything afterwards, knows what this means and how you will be able to assure My benevolence forever, as well as My help whenever you will need something extraordinary.

[GEJ.05_010,18] But because you were the whole time so assiduously and intensively concerned with My and My disciples' material well-being, I have given you everything that you just saw as a return gift and have arranged everything so that it will serve you now and forever to your best advantage. But now let Raphael show you how everything is to be used because the knowledge to adequately make use of such an estate belongs to it as well!"

[GEJ.05_010,19] I then summon Raphael and tell him, "Go with them and show them how to use everything properly; and show the two sons how to use the five sailboats and how they can use every kind of wind! Through that they shall become the first and best sailors on this entire sea, and all the ships on the great sea are soon to be adapted to their kind, which will be useful to the Romans." – Thereupon happened that which I instructed the angel to do.

[GEJ.05_010,20] I, however, also said to Cyrenius, "Let some of your most receptive servants go along, so that they too learn something for your worldly needs! Because I want all those who follow Me to be wise and competent in all things." – Thereupon, according to My advice Cyrenius ordered some of his servants to go along and also let the boy Josoe join them because he greatly liked navigation.

Chapter 11

[GEJ.05_011,01] When this was in order as well, Oubratouvishar came to Me again and said, “You alone are almighty above almighty! Look, my brothers, sisters and I have now seen the salvation of all people who have an honest heart and a good will, who look to educate their heart and soul and not before it is time, their mind, which should actually be just a right arm of the heart. This is and will remain the only right way of true life and its salvation, which us blacks, like a clever man, all understand and accept.

[GEJ.05_011,02] But with all our maturity and knowledge this miracle bothers us a lot, and some guesses were made among us, so that some of us think that even a man made perfect through Your spirit could perform such a miracle. Others on the other hand reckon: Bringing about such things, will only ever be possible for God because it takes an almighty godly will, which no created spirit could ever have on its own because it is not infinite, but only a highly limited spirit.

[GEJ.05_011,03] Further they say and think that it could be noticed in the creatures of this world. The bigger they are, the more powerful and mighty is their demeanor, and the smaller they are, the less powerful they are. The story goes among our people that once there were giant elephants; compared to them the ones existing on earth now are only small monkeys. These animals were supposedly so powerful that they were easily able to uproot the strongest trees with their trunks. So, if the basic condition for power in the various creatures is that the bigger a creature on this earth is, the more powerful it is, how much of a difference should be noticed in the spirits! Therefore, what is possible for You as the eternal spirit, because You alone are of infinite greatness, is not possible for a finitely created spirit and thus it is also not possible for it to create such a house, a garden and such magnificent ships out of nothing!

[GEJ.05_011,04] I too, have a split opinion on this; I said to them, upholding the opinion of the first ones: creating in an instant something that people could also accomplish– even if with a lot of work and time – should be easier for God, than creating something that will always remain and must remain impossible for people.

[GEJ.05_011,05] People can in time build wonderfully magnificent and extremely big buildings; but all the people of the world cannot create even moss that would grow, bloom and carry seeds suitable for reproduction, let alone any fruit tree or an animal that can move freely, look for its food and procreate.

[GEJ.05_011,06] To create such things out of nothingness through the almighty will alone will hardly ever be possible for even the most perfect person because it takes more than the finite power of a human spirit limited both in time and space. But things that he has already, even though strenuously, created as finite, should be possible to be created in an instant by the perfect spirit of a person. The only question remaining is whether they would be permanent, or just momentary only to appear on an occasion when one would try, without any self-interest and just for the glorification of Your name, to give the spiritually blind true light!

[GEJ.05_011,07] Would You, oh Lord, give me the right answer to that? Am I right, or are the others? I would not have bothered you with this question if I had not noticed that You were given - by Your own will of course - a small respite. Thus, if

Your holy will allowed You to give me an eternally valid answer to my question, it would be a great blessing for all of us, for which we will never be able to thank You enough.”

Chapter 12

[GEJ.05_012,01] I say, "Yes, My very dear friend, it will be very difficult for Me, to admit that you or your companions, who have a different opinion, are correct! Imagine a pole that sticks somewhat loosely in the ground; in order for it to firmly hold something, it has to be beaten firmly into the ground. Two somewhat unskilled carpenters still young in their profession come along and one of them, who considers himself more competent, says to his companion, 'Brother, our craftsmanship is equal, to be sure; nevertheless, give me the mallet so that I can strike the staff's head first because I am very good at hitting the nail right on the head!' – 'Fine', says the other, 'let us see how capable you are to accurately hit the nail's head!' Thereupon, the first one takes the mallet and strikes hard. He hits the staff but only grazing it on the left side, which in no way made the staff more stable. His fellow laughs and says, 'Give me the mallet back; the staff will never stick in the ground firmer than before with such treatment of its head!' The one who did not hit the staff on its head says, 'Here, take the mallet and try your luck!' This one also strikes hard, however, does not hit the nail's head either, but grazes it on the right side. A quarrel starts between them about who had taken the best strike. It is understandable that they do not agree with each other easily; when two people start quarreling, the quarrel will not end until a stronger and more skillful person comes along and shows the two who are quarreling how to hit the nail right on its head. After that the two can also do it; but without the third person, the two would have just quarreled for a while about which strike had been better and whether the strike on the left was better than the one on the right.

[GEJ.05_012,02] You see, it is exactly the same with your dispute, and ultimately I must be the third one, who will put an end to your wisdom quarrel by hitting the nail on its head in front of you; otherwise on the way you could come to a bloody fight on whether the imperfect strike on the left was better than the equally imperfect strike on the right!

[GEJ.05_012,03] Thus neither you nor your companions have found the truth regarding the performed miracle and whether a spiritually perfect person could perform such a miracle, but have just grazed that truth left and right!

[GEJ.05_012,04] That I will hit the nail right on its head is certain; but before I take the certain strike for you, you must go to your companions and tell them that neither the left nor the right opining party is right, but that each has barely grazed the truth. First you must settle the fact that you do not know and understand anything in this matter. Only then come back and I will tell you what is true and right to know and think in this matter!"

[GEJ.05_012,05] Thereupon, the black leader goes to his companions and tells them everything. These, however, say quite smartly, "It is quite good that the Lord Himself has given us this advice because it is good not only for now but for all future times. How often did it happen among us that one judged a matter one way, a second another way and a third even more differently! Which of the three had the

correct judgment consistent with the complete truth? Not one had hit the staff on its head, often probably barely grazed it! It had to be decided by a common council and by the majority of votes who was right in their assessment of a matter or action; and it certainly often happened that the majority of votes acknowledged as being right exactly the one who had struck farthest from the staff. How many unnecessary spats would have been hindered if we had received such wise advice from someone back then! But we did not have this holy advice and got into strife and discord only because each one of us wanted to be the wisest one.

[GEJ.05_012,06] But it had its good part because this constant squabble has increasingly awakened our thirst for the pure truth. Without it we surely would have never chosen you, Oubratouvishar, as our guide; but without you we would have never come to Memphis, and without Memphis less likely ever here where now we can hear the purest truth from the one who is the eternal source of all life, all existence and all things. Go and give our dearest gratitude for the godly, wisest advice given to all of us, advice that we want to honor and will honor most actively and truthfully in our actions from descendant to descendant. No strife about it among individual brothers!”

Chapter 13

[GEJ.05_013,01] The leader, accompanied by his servant, came to Me with this reply and wanted to literally tell Me what his companions had said to him.

[GEJ.05_013,02] I, however, said to him, “Friend, the One who examines the heart and kidneys of people does not need that! I already know everything your companions quite sagely entrusted you with, and you can now learn from My mouth what is completely right in your disputed matter. Look, listen and understand!

[GEJ.05_013,03] When a person in this world, or only in the afterlife, which will mostly be the case, will have received the highest spiritual perfection, he will be capable, merely through his free will, to do and create and maintain not only what I am doing now before your eyes and what is and happens in all spheres of creation, but much greater things! First of all, a perfect person is as My child one with Me in everything and not only in certain particularities and must be able to accomplish everything that I Myself can accomplish because my will has become his own.

[GEJ.05_013,04] Secondly, no ever so perfect person loses his own free will because of that, even if his will has become one with Mine, and that is why he can not only want everything of Me, but of himself as well, boundlessly free, and that will obviously be much above My will.

[GEJ.05_013,05] Now this may sound a little fabulous to you, nevertheless it is like that and it will remain like that forever. In order to understand this clearly I will make the matter a little more comprehensible by pointing your attention to a thing that is not completely strange to you since Memphis.

[GEJ.05_013,06] During your first time in Memphis you saw at the colonel, the wise Justus Platonikus, several types of mirrors that reflected your image on their highly smooth surface.

[GEJ.05_013,07] The colonel also showed you in the end a so-called magic mirror,

in which you, completely amazed, saw yourself much bigger than you are in reality.

[GEJ.05_013,08] The colonel also showed you another characteristic of this mirror. He let the sun shine on it and then set on fire all sorts of flammable things in the extremely bright focal point, which incidentally lay a good half a man's length outside the surface curved towards the middle from all sides; that astonished you even more.

[GEJ.05_013,09] Now I ask you how that was possible. How is it that the sunray reflected by the so-called magic mirror had a stronger effect than the sun with its straight, unbroken rays? Still the ray from the magic mirror was no other than one from the same sun!

[GEJ.05_013,10] The mirror undoubtedly stayed completely cool during this process! So from where did the ray take such force, which by far exceeded the natural, free sunlight? You understand some things and will be able to give me some reason, at least insofar as the colonel was able to give you one!"

[GEJ.05_013,11] The leader says, "Oh Lord, You truly know about everything! Yes, it is true, the colonel in Memphis showed us such mirrors and also their diverse effects; but frankly I was the least pleased with his explanations. He seemed to be striking much off the side of Your staff, not even grazing it. In short, the more he tried to clear the matter for me, the more puzzling it got for him and me.

[GEJ.05_013,12] The only thing that seemed correct to me was that such a curved mirror has the property of concentrating the rays coming from the sun, and does so to a much denser and compacter degree than if many flat mirrors, which reflect the sun in its natural size, as it appears to our eyes, were arranged so that all rays would have to converge into a single point, which point would then be a lot brighter than a point of light from a single flat mirror. That would be an obvious concentration of sunrays, and experience shows that an increase in light results in an equal increase in heat. In the colonel's opinion something like that cannot ever be calculated exactly; nevertheless what he said is certain according to numerous, well tested experiments.

[GEJ.05_013,13] Oh Lord, that is all of any good that I heard from the colonel's mouth. My soul's capacity for comprehension is too meager for any further, better conclusion I should or could draw from that and I plead with You once again that You cast true, concentrated light into my lightless soul, otherwise it will be as dark in it, as my poor body's skin is dark and black all over!"

Chapter 14

[GEJ.05_014,01] I say, "Fine then, and so hear Me! I am the sun of all suns and of all spiritual worlds and of all the kinds of beings to be found on them.

[GEJ.05_014,02] Just as this earthly sun infiltrates with its light and the warmth caused by it a celestial body and all beings living on it only in a certain measured order and by that visibly animates that entire celestial body, I infiltrate everything that was created by Me in an eternally strict and measured and by Me unchangeable order; that is why the earth cannot be and become more of an earth than it is, the date tree not more of a date tree, the lion not more of a lion, and like

that up until men no creature can become more or less in its kind than how and what it already is.

[GEJ.05_014,03] Man alone can continuously become emotionally and spiritually more and more man because he received from Me the ineffaceable ability to internalize and keep for all eternity always more of My spiritual light by following My will made known to him.

[GEJ.05_014,04] Thus, if man lives properly, according to the law, but does not strive for something higher and can neither be used for something below his accepted nature and is therefore completely flawless in the eyes of the world, he is like a flat mirror that neither enlarges nor reduces the sun's image on its surface. That is why he will perceive everything naturally and with that achieve a completely normal progress in all things.

[GEJ.05_014,05] However, a man who because of a little light that he just snatched somewhere, so to say, makes a lot of fuss regarding one or the other thing among the lightless, as if he were the first inventor of original wisdom and considers all the others foolish, - such a man inflates like a ball whose surface is very polished and thereby provides a curved out mirror surface.

[GEJ.05_014,06] On such a surface you will indeed see the image of the sun, but very small, and you will no longer notice any of its warmth. Nothing will ever catch fire from this reflecting glimmer of light, even if it was easily flammable naphtha ether! That is what arrogance does to the soul when it prides itself on something that says very little. And the more such a soul grows in vanity, the rounder the mirror becomes and the smaller the image of the spiritual sun on such almost round mirror surfaces of perception and knowledge.

[GEJ.05_014,07] These two described kinds of man are not continuously becoming more man, but rather the latter one always less.

[GEJ.05_014,07] But now comes a third kind of man that sure enough has become somewhat rare! He is on the surface very pleasing, obliging, patient, kind, modest, and full of humility and love towards anyone who needs his services.

[GEJ.05_014,09] This kind is like our magic, inwardly curved mirror. When the light of life and of cognition out of Me falls onto such a soul mirror, it is reflected back into the active earthly life will light up the soul and the own free will for everything good, loving, beautiful, truthful, and wise, and everything that falls under the focus of the very concentrated spiritual light will be most highly illuminated and quickly unfolded in its entire fate by the inner life's high level of warmth. And the man with such a soul mirror soon sees with the highest and most vivid clarity things that a normal man cannot ever dream of.

[GEJ.05_014,10] Such a man will continuously become more and more man; and the more and more he becomes man, the more perfect he will be. And when after a right time his life's mirror circumference or diameter has stretched more and more and has gained depth towards the life's center, the outwardly active focal point that has become much bigger and more impermeable to light will have a much greater effect than My sun light delimited exactly for all creatures. One should never expect exceedingly more of that light in a regular and natural way, and one cannot assume

that the sun's natural light shining down on earth will ever melt a diamond, but that the concentrated light rays from a so-called magic mirror will.

[GEJ.05_014,11] It is the same with a perfect man of whom I said earlier that he would accomplish greater things than I would. I accomplish everything according to an order that has been exactly set for eternities. The earth must keep orbiting around the sun at a determined distance and it is generally under the same light angle.

[GEJ.05_014,12] Thus, I obviously cannot ever put this or another earth close to the sun with my will's power, just for knowledge or as a joke because such an experiment would turn this earth into white-blue smoke very fast.

[GEJ.05_014,13] But you people can concentrate the sun's dispersed light on a point with such mirrors and can experiment with that power on small parts of the earth and are by that, from a natural point of view, doing a lot more with the sun's light than I am, - how much more with My spiritual light from your soul's perfect concave mirror of humbleness!

[GEJ.05_014,14] Yes, My true children will achieve and accomplish in their smaller areas things that in relation to My deeds must obviously be greater because, in addition to the complete compliance to My will, they can also act according to their own free will, in which My light can be concentrated to ineffable potency; by that they can do in a small area with the most intensive power of My innermost will things, which even if I could, I am not allowed to do in order to preserve the entire creation.

[GEJ.05_014,15] In short, my true children will be able to play around properly with those powers of My heart and will, which I have never actually used in closest relation, as I would never, just as a joke, push the earth close to the sun to melt some mountain peaks with its ineffable heat, which would not be possible without immediately turning the whole world into the old ether. Thus, what I am not allowed to do on a big and even less on a small scale, My children can do with the magic mirrors in nature and then more so spiritually!

[GEJ.05_014,16] Do you now clearly understand what I have explained to you with regard to your questions, My dear friend? Are you satisfied or do you still have a doubt somewhere under your black skin?"

Chapter 15

[GEJ.05_015,01] The leader says, "Yes, Lord, all is clear to me, and my soul feels now as if it were home! But I notice that most of Your disciples do not seem to grasp this image of the three types of mirrors! I thank you dearly for Your interpretation, which completely corresponds to all my attitudes towards life; but as I said, it is bothersome to see that precisely those who, being destined to become Your children, should understand this best, to be the ones who seemingly understand this the least of all.

[GEJ.05_015,02] I say, "That should be of little or not concern to you! As long as you understand it, what is your further concern? These will understand it, when it is time for them; they will be longer around Me, while you will leave for your land tomorrow!

[GEJ.05_015,03] A good tradition from time immemorial that all peoples have is that the guest should be taken care of before the children of the house. The children will not come off badly because of that! It was easy to make this matter understandable to you because you were already familiar with mirrors; but none of My true disciples and children has ever seen a mirror other than the one of a calm water surface. When I will want to explain this matter further, for comprehension's sake I will easily know how to get the necessary mirrors, just as I knew how to provide for Me the human brain and as I knew how to provide for old Mark this new house with all the fixtures.

[GEJ.05_015,04] That is why, do not worry about My true disciples and children; I Myself assure you that they will not come off badly. Strangers come and go, but the children stay in the house! – Did you understand this as well?”

[GEJ.05_015,05] The leader says, “Yes, I did, - but my soul is not merrier because of it; being called a ‘stranger’ sounded so distant coming from Your mouth! But we will not ever be able to change what you have once decided eternities ago, and are as strangers still fervently thankful for all these undeserved great blessings that you have granted us!”

[GEJ.05_015,06] The leader then gets tears in his eyes as does his servant, and Jarah says to Me very secretively, “Lord and Father of all people look, the two blacks are crying!”

[GEJ.05_015,07] I, however, say, “That does not matter, My dearest daughter because that is how they will become children of My children who will not be rejected from the house of the Grandfather!”

[GEJ.05_015,08] When the two blacks heard these words from My mouth, they sank to their knees before me and sobbed loudly, but for joy.

[GEJ.05_015,09] And after a while the leader called out loudly, “Oh, God full of justice, wisdom, love, power, and mercy, in my and the name of my people I thank you with the greatest repentance of my entire being that we can at least call ourselves children of your children!”

[GEJ.05_015,10] I say, “Be at peace, My friend! The one who I accept is no longer a stranger to Me! You see the earth, how it is full of higher and lower mountains. The highest are indeed the first and actual original sons of the earth and the lower ones developed only little by little from deposited sediments from the high ones, - and look, while the first and highest ones adorn their heads with eternal snow and ice, the lower descendants perpetually suckle the milk of love from the breast of the great mother!

[GEJ.05_015,11] I am telling you: who has love and acts according to love, is My child, My son, My daughter, My friend and My brother! But who does not have love and thus, does not act according to it, is a stranger and will be treated as one. However, when I name you My friend, you are no longer a stranger, but belong to My house through My word that you faithfully embraced in your heart. Go confidently and announce this to your brothers!”

[GEJ.05_015,12] The leader goes with his servant to his companions and tells them everything he has just heard from Me, and they all start to cheer for joy over such

comforting news. We leave them now to their rightful jubilation. But Cyrenius, who did not clearly understand the explanation with the mirrors either, even though he had a very good notion about the different types of mirrors, asked Me if I would tell him some more on the matter. I, however, told him to have a little patience because we would have to deal with a somewhat plaintive looking deputation from Caesarea Philippi within a moment. And Cyrenius was content with that.

Chapter 16

[GEJ.05_016,01] As I had barely finished speaking, twelve men came around the old house; it was six Jews and six Greeks. The Caesareans, camping in a few huts, had received the news through their shepherds and fishermen that the Roman governor gave old fisherman Mark a large piece of land, which, as his full property, was surrounded by an insurmountable wall. The Caesareans, however, regarded all land far and wide around the city as communal property and now wanted to know from Cyrenius, with what right he could take from city property, since the city had always paid its tribute from that, both to the Romans and to Jerusalem. I, however, had already secretly given Cyrenius a hint in his heart, and he knew in advance what it would all be about, even before anybody from the deputation had opened their mouth and that is why he was sufficiently prepared in what he would reply to the highly unmistakably plaintive deputation.

[GEJ.05_016,02] After all curtsies had been made, a fine Greek by the name of Roklus approached Cyrenius, opened his mouth and spoke, “Most just, strict, and serene lord, lord, lord! We approach you with regard to the fact that through your munificence (generosity) the old warrior and now fisherman Mark was given, as enclosed property, an important part of our communal lands that are allocated to strong tribute. We have sadly learned this an hour ago from our shepherds who feel sad about the beautiful piece of land.

[GEJ.05_016,03] What other kind of misfortune hit us otherwise well-off Caesareans is shown by the ruins still steaming here and there. We are now in the full sense of the word the most miserable beggars in the world. Good for the ones who managed to save some of their belongings during the mighty fire! That was not possible for us poor fauns because the fire spread so fast, and we and still more of us had to be very thankful to the gods that we escaped with our lives. Some livestock are now our only possession and we became nomads once again; but how can we keep even this last possession if your munificence towards native Romans takes our best lands away from us, fences and gives them as full, untouchable property to the ones who have the luck to be in favor with you?!

[GEJ.05_016,04] Thus we want to pleadingly ask you if the now so very lucky Mark will have to give us compensation or not! Without any compensation this actual seizure would be in our most difficult situation something that the history of mankind will find hard to present anywhere and at any time. – Highest Lord, what should we paupers expect?”

[GEJ.05_016,05] Cyrenius says, “What are you saying and what do you want, you shameless half men?! This lot of land has belonged to this mountain and this fisherman’s hut for five hundred years and was completely worthless because it was a pure sand and gravel steppe. However, twenty more acres of land belonged here;

they were not enclosed and were thus left to the free use of the township. In addition, you have presented yourselves as complete paupers and beggars, who were bereft of all their belongings! What am I supposed to say to such wicked lies?! I know that your houses were destroyed by fire and know exactly how high your loss runs; but I also know about your large estates in Tyrus and Sidon and know that you, Roklus, own so many treasures there that you are easily on par with me! And the eleven who came with you are the same!

[GEJ.05_016,06] You twelve have so many treasures and riches that you alone could rebuild the city destroyed by fire at least ten times over; nevertheless you come and complain to be poor and want to accuse me of injustice because old Mark, who is an honorable man in every fiber of his body, had his bare and rightful property separated from your own! Tell me what I should call you!

[GEJ.05_016,07] Go and look at the land behind the garden wall that is still Mark's property. There are well over twenty acres of land. I sell it to you for ten silver pennies. If you think it is worth it then put down the ten silver pennies and the land is yours! There is no worse soil in the entire world, except for Sahara in Africa because you will find nothing except for sand and gravel and here and there a vestigial thistle shrub!

[GEJ.05_016,08] You, however, are rich people, can bring soil from far away and cover this small desert and turn it into fertile land! You can also build an expensive aqueduct from far away in order to be able to properly water the cultivated land during the usually dry summers and you will thus have brought a quite tolerable piece of land into your possession! But you will not achieve anything with me with such unfounded claims and I will factually prove that according to your current most unjust petition only the most powerful is always right! – What do you want to do now?"

[GEJ.05_016,09] Roklus says, very intimidated by the energetic speech of the chief governor, "Lord, lord, lord! It is not us who claimed a right for ourselves; we are just representatives of those who in earnest lead a miserable existence in the destroyed city. We have already done a lot for them and the whole community, now entirely poor, has out of gratitude transferred the surrounding lands into our full possession and told us that these lands on the waterfront belong to the communal property as well!

[GEJ.05_016,10] If so, we thought, then it cannot be all the same to us if somebody appropriates a part of it, cultivates it and encloses the cultivated part with an insurmountable wall and that magically fast, - which of course could be possible for you war trained Romans, since in the field you know how to set up in a few moments a camp for a hundred thousand men!

[GEJ.05_016,11] Now since the matter is completely different, we step back from our claim and go home! The honest man can have the remaining twenty acres of land outside the wall enclosed as well and we hereby declare that he will never be disturbed in his free ownership neither by us nor by the township. But we do believe that because of his exclusive fishing rights he has to pay the traditional tithe to the city from now on!"

[GEJ.05_016,12] Cyrenius says, "Oh yes, but you must prove at what time the city

has acquired this right by adverse possession! I do not know of any document in respect thereof, as I have not seen anything like that during my local, now thirty-five year long duty. Not until my rule was the previous spot raised to a city and that to honor my brother, who had ruled Rome for over twenty years. Thus I am very well acquainted with even the smallest circumstances of your city! I do not know anything about this city having the right to demand a fish tithe; but I do know that the city has been unlawfully demanding such a tithe and my Mark was constrained to always pay it to you, for which, if he was a bad man, he could demand a full refund, which, however, he will not do because he is too honest and too good of a man. But I can assure you that he will not pay such an unlawful tithe to you in the future!

[GEJ.05_016,13] Instead of now giving you any right, I am hereby letting you deputies of this city know that according to the power invested in me by the emperor I am making old Mark colonel over the city and its wide surroundings and give him all the power that I myself have and that subsequently he alone shall pronounce judgment on you and all your issues and all of you will have to pay the obligatory tribute to him! I am letting you know this verbally now, but he will absolutely lawfully identify himself before you with the writ, the staff, the sword and the golden scale of justice! An appeal to me will only be allowed in very special cases, but apart from that he will have to decide everything! – Are you satisfied with that?”

Chapter 17

[GEJ.05_017,01] Roklus says, “Satisfied or not, - what can we do against your power? The powerless worms must be alright with everything; woe betide them because if they start to move a little in their insignificant dust they will immediately be spotted by blithe birds in the sky, get caught and be eaten! The weak one must obey the mighty if he wants to live, and so we will now have to obey the lord, lord Mark if we do not want to be eaten. But - to be honest - it is not at all pleasing that this old, gruff warrior will rule over all of us because he is the most ruthless man we have ever met. He is just, nobody can deny that and due to his vast experience he always has a sound and correct judgment; for the rest, however, he is the most unsociable man and there is no question of humanity with him! Well, well, congratulations to us that he became our authority! Truly, our children, our children’s children and we will be able to talk about good times! Emigrating would be best, of course - but where to?”

[GEJ.05_017,02] Mathael stands up at this point and says, “Good, if you want to emigrate then immigrate to my kingdom, which lies beyond Asia minor on the vast Pontus [Black sea]! It is a large kingdom bordered by two large seas, in the west by the Pontus and in the east by MARE CASPIUM [the Caspian Sea]. There you will be able to live securely and very peacefully under my most strict laws. I only tell you that not even the appearance of an unjust activity may be found in my kingdom, and every lie is punished most fiercely and unrelentingly; but the completely just, truth loving, and selfless citizen shall have the best life under my iron scepter!

[GEJ.05_017,03] No one shall be tribute free; whoever has the strength for one or the other job shall work and earn something for themselves! Whoever earns something can also pay a tribute to the king, who always has to see about the well-being of the whole kingdom and thus must always be provided with many, large treasures in order to have an army that is strong enough to fight any bold enemy.

[GEJ.05_017,04] He, the mighty king, must support schools and jails and must build at the borders of the kingdom strong, insurmountable fortresses that an enemy will not easily surpass, - and a lot of money is needed for that.

[GEJ.05_017,05] You see from that how a king must strictly make sure that every person pays him the mandatory tribute; so, you can now immigrate to my kingdom if the duties that I will unrelentingly demand from any subject suit you! You have my permission; if Rome's yoke will be too heavy under old Mark's administration, you already know where you can emigrate!

[GEJ.05_017,06] In order to make all my laws generally known to you I am also telling you that no one is given an unrestricted acquisition right. Every one is free to gather a fortune, but the number 'ten thousand pounds' may never be exceeded, not even under pain of death. Everything that anyone might gain above that, he would have to faithfully pay over to the common treasury; in a contrary case, which in my opinion is quickly discovered and proven, the violator of this highly beneficial law for the public weal of all my people will lose his entire fortune and also receive other fierce punishments.

[GEJ.05_017,07] In addition, no one is permitted to gain the allowed ten thousand pounds in too short a time because it is evident that such gaining in too short a time is not possible without all sorts of deceit and different violent extortions other than through a gift or inheritance or a possible trove.

[GEJ.05_017,08] In case of gifts, inheritances and findings of all sorts there is a very wise regulation in my kingdom that half of those is to be given to the treasury, from which first of all the underage children are raised and fed, as well as other poor people incapable of any work. In short, the decree in my kingdom is that no one in it shall be in need, but also no one shall have unnecessary surplus! One would have to be an extraordinary good, wise and just person to be allowed to own twenty thousand pounds, - but more than that no one in my entire kingdom, except for me and my most trusted magistrates and commanders!

[GEJ.05_017,09] If you are satisfied with this constitution of mine, pack your things and relocate to my kingdom!"

[GEJ.05_017,10] Roklus says, "Oh fine king of the Pontus and Mare Caspium, we wish you a lot of luck in your kingdom, but we will not make use of your offer! We are rather Roman slaves than the very first subjects in your kingdom. No, we can do without such a constitution! The moors there surely have a more humane one! Is there another king here who wants to make us such a wonderful offer?!"

[GEJ.05_017,11] Your regime might be good if one gets used to it like the ox with its yoke; but now? Listen, we would sooner have ten cities burn over our heads and twenty Marks set to rule over us! Goodbye, wise king of the ice gray north!"

Chapter 18

[GEJ.05_018,01] After that Roklus turns again to Cyrenius and says, "Lord, lord, lord, where is Mark, now our lord and master so that we can pay homage to him?"

[GEJ.05_018,02] Cyrenius says, "There is no need for that because homage full of

empty words is of no use to him and he does not need other treasures, as he has more than enough of those.

[GEJ.05_018,03] The best homage to him will be to come to him with honest and open hearts at all times and bring forward your concerns; he will listen to you and set everything right! However, every lie discovered instantly by his perspicacity, he will punish fiercely and unrelentingly! Because it is the emperor's and also my serious wish to ban lies and deceit from the entire empire and only let pure truth paired with equally pure and unselfish love rule over all people far and wide that belong to Rome; only under the scepter of truth and love can people live truly happy. And who knows if it will not please me to introduce in the Roman Empire the very wise governance maxims of the northern king; I found them to be very wise and appropriate for the true, brotherly prosperity of the people of a great empire.

[GEJ.05_018,04] By means of such wise limitations truth and love must become second, true, and better nature of the people in a country! In my current opinion nothing abets lies, deceit, and selfishness more than unrestricted gaining. A wise restriction of this true father of lies, deceit, selfishness, pride, desire to rule, and mean remorselessness is truly priceless and I will soon send this opinion to the emperor for scrutiny. In the mean time I will introduce this Nordic way of governance at least in my sovereign governance area as soon as possible because it is truly as wise as if given by a god!"

[GEJ.05_018,05] Roklus says, "It is not quite unwise where it has been in place, even if just roughly, for many hundreds of years; but wanting to introducing it here in these lands leased to all sorts of noblemen will not be done so easily. A lot can be done with absolute power, but not quite everything because an emperor cannot annul overnight contracts he made with noblemen that are not completely powerless, but as a right given and set by him has to respect them until their stipulated (agreed upon) duration expires or the contracting party has not kept the stipulated obligations, either maliciously or due to ineptitude, which according to the type of the contract made annuls it either entirely or at least in part! Thus, as long as the emperor has leased the lands to certain noblemen and these have the right to make laws for the subjects on their lands, since they are paying a high enough price for it, the emperor must respect that set right. In a certain way we all live under Roman law if we commit a crime against the state, which is truly not the case with us; in all other respects we live under the laws of a particular lease holding nobleman, who during the stipulated lease period has to fully protect us from the despotic attacks of the emperor.

[GEJ.05_018,06] You know, high lord, lord, lord, we know our position very well and do not need any comment regarding it! We know our obligations towards Rome and towards our noblemen. Before claiming a right from you, we go to our nobleman. If he sends us to Rome, only then shall we come to you. That is why we think that for the time being it will not be so easy to introduce the Nordic king's wise governance norm in whole Palestine!"

[GEJ.05_018,07] Cyrenius says, now in a sort of excitement, "You are right that the stipulations of a contract have to be adhered to; but you have not thought about one thing, namely that in every land leasing contract the emperor has knowingly always reserved the right to unconditionally and immediately annul the contract if in his opinion he finds that necessary for the benefit of the regime. In such cases the

leaseholder can only beseech a one-year compensation from the emperor, and from the moment of the announcement of this the regiment of the formerly leased land becomes subject to the emperor's will, and everyone has to comply with his laws. The leaseholder has the right, mercifully granted to him, to present the emperor with the notion that if he may keep his lease, he would renounce every right to make laws and would continue his governance according to the given imperial laws, whereupon the emperor declares the leasing contract as further valid if he so chooses; coercion is not possibly conceivable here, but the pure, freest mercy of the absolute ruler.

[GEJ.05_018,08] For Palestine even I have the same authority over every leaseholder and can instantly annul every lease! Therefore you are very mistaken if you think that the emperor will forgo any right and by that dig his own grave. Oh, every monarch is certainly wise enough not to give anyone in his empire a right that, if need be, he could not completely revoke the next moment just through his word!

[GEJ.05_018,09] An emperor can do anything he wants to do! He only cannot perform miracles and create a world; other than that he can achieve anything, abolish old laws and make new ones in return, - yes, he can even destroy the old gods along with their numerous temples and in return build a new and glorious temple for the one true God and no one will be allowed to say to him, 'Lord, lord, lord, what are you doing?!' And so he can proclaim the laws of the wise king in his whole empire as early as tomorrow. Who would want to and be able to oppose that, without being reached by the anger of the powerful emperor?!"

Chapter 19

[GEJ.05_019,01] Roklus says, "I am not saying that the laws of the Nordic king are unwise, or even unjust and unkind; they would just be a little inconvenient for our sort! And I do not mean to dishonor Rome, you, and old Mark when I strongly maintain that I prefer Rome's current laws a lot more than the certainly not unwise ones of the Nordic king, whose kingdom, according to a legend, will last until the end of the world and thus become the greatest kingdom on earth. It is a separate question if it will be possible for him to proclaim his wise laws to all the people of his large kingdom! Good for him and his people if he succeeds! – But now allow me a completely harmless remark; if I have to be completely honest once, then I am gladly honest all the way and shun any concealment!

[GEJ.05_019,02] You, great lord, lord, lord, have just before made the remark that an emperor cannot perform any miracles and create a world, but to me at least, it does not seem to be so. According to our exact observation from a hill of the city, old Mark's new magnificent house, the high garden wall on which a hundred of the best masons had to fully work at least five years if one takes into account the hewing of the most beautiful blocks of granite and their transport here, and finally even the relocation of such a big garden fully cultivated, and in the end also, as I noticed just now, the construction of a very big and safe harbor and several new, big sail boats, all just appeared as if by a magic stroke, - yes, if that does not mean performing miracles, I renounce everything that is human in me and will become a crocodile!

[GEJ.05_019,03] And because I have already touched this small but sensitive

matter without shipwrecking, I must openly admit in the name of my eleven companions that my previous, foolish request was only a maneuver to get to this secret and learn how something like this was possible! Because all this did not possibly come into existence in a natural way! And so, I tell you the truth that curiosity pulled us here, only now! We all thought unanimously when we saw all this appear in an instant: Either a god or a great, ancient Indian mage must be present because something like this cannot possibly be accomplished with natural human powers! We quickly decided to come here under any pretext in order to get behind the miracle and its master.

[GEJ.05_019,04] Our entire previously feigned legal matter is a pure nothing; an invalid trick in order to have any clue that marginally revolves around the performed miracle. And see, the trick was good because through it we got to the actual reason why we came here! Thus we imploringly ask you to shed some light on the matter, - no matter what it costs! We do not want to take anything away from good, worthy Mark, but commit ourselves to best cultivate the other, still fallow piece of land at our expense, even if we had to bring the soil from Europe! But just let us see behind this miraculous secret!"

[GEJ.05_019,05] Cyrenius says, "Yes, your situation looks completely different now and you will obviously be better off in this case than you would have been with your previous, highly unjust request, with which you would have truly come off badly with me!"

[GEJ.05_019,06] Roklus says quickly, "We all knew that quite well from a lot of experience! You have been our most just and at the same time kindest ruler for over thirty years now and we know you and all your weak sides. One has to bring you into a sort of fervor if one wants to find out something extraordinary from you and such was the case here; you will certainly forgive us because of the good cause!"

[GEJ.05_019,07] Cyrenius says, "But what were the grounds for your assumption that all this came into existence in a miraculous way? You have discovered it as finished today, but probably paid little or no attention to how my soldiers and warriors worked on it during the last seven days!"

[GEJ.05_019,08] Roklus says, "Lord, lord, lord, let us stop this! Ever since you have been staying here in the midst of significant armed forces, as was well known to us, we have not left our hill day and night in order to spy from far away on what you Romans might be doing. The wonderful morning drew us out even earlier today. Our gaze was, of course, constantly focused on this area. Up to an hour ago we did not see anything other than what was to be seen since we know this area; but as I said an hour ago house, garden, harbor, and ships came into existence here as if fallen from heaven! –And that is not a miracle?!"

[GEJ.05_019,09] We saw the entire legion of moors, or however many there were, trek here three hours ago, and we also noticed how you came down the mountain this morning; we have very sharp eyes! Therefore this is a miracle of the most colossal kind and that is why we want to get a very small hint on how and by whom it was performed!"

[GEJ.05_019,10] Cyrenius says, "Well then, - if you know it better than I do, then stay with the miracle! The 'how' and 'by whom' you do not need to learn because

that takes more than just rushing here and cunningly trying to look behind such a secret!

[GEJ.05_019,11] If a smart statesman would make public all his special secrets, he would make very short leaps with his politics and his subjects would soon lead him by the nose! A statesman has to rule his kingdom and his subjects mostly through politics because as individuals they are not able to recognize the public weal. On the other side the various estates also hardly lend themselves to that purpose and thus the poor that do not see or accept anything but their own interests would people would not be taken care of properly.

[GEJ.05_019,12] Thus a good regent must exhibit just power, knowledge in all things, and keen intelligence, - and only then is he a just lord, master, and leader of many thousands of thousands of blind people, who are not even capable to assess what a great benefactor they have as a just ruler! That a good ruler cannot for very wise reasons let his subjects look at his cards all the time and thus betray his good plan before its due time is very clear and understandable, and so it will be very clear and understandable to you why I cannot reveal more of this secret; you will understand that a regent has to be able to accomplish more than another person, otherwise he would be a very weak regent! What kind of respect would his subjects have for him if in case of distress he would not be a little almighty compared to them? Go and look closer at your miracle and only come back afterwards; maybe you will be more reasonable to talk to then! We are, however, done for now!"

Chapter 20

[GEJ.05_020,01] Thereupon the twelve gladly hurry into the garden and look with the greatest amazement at everything it contains, and Mark himself leads them into the house where they peer at everything most astonished. But Mark tells them as little as Cyrenius did, despite all their polite questioning; through My spirit I had given Cyrenius what he had to say, as I had to Mathael before that, and thus the avenue was opened to convert to the truth of the spirit these notorious fogies, who after half an hour come back to us full of curiosity together with Mark.

[GEJ.05_020,02] When Mark came to My table with the twelve deputies and with Raphael, who had shown him the purpose of everything that was in the house, Raphael secretly said to him, "This time spare a great verbal praise to the Lord, who hears it from your heart anyway; it is now a matter of possibly converting to the Lord these twelve Caesareans, who actually do not have any belief, but are pure atheists from Epicure's fine school, who is one of the main founders of the beloved Essenian committee.

[GEJ.05_020,03] These are six Greeks and six Jews who hold the same views and secretly belong to the order of the beloved Essenians. In short, these are twelve fellows that will not be easy to bargain with. They are very rich and own immeasurable worldly treasures and for this reason they speak with the governor so lightly as if they were his equals.

[GEJ.05_020,04] It will be difficult to convert them! But if we will succeed to lead them to the truth - not so much through some remarkable miracles, but more through words - a lot will be won because every one of these twelve is a lord over

more than a hundred thousand people.

[GEJ.05_020,05] The Lord may not be revealed to them for the time being. Cyrenius will remain the central point, and after him, if need be, it will be your turn; only if it goes well, will it be my turn and the Lord Himself only in the end! Just stay here now because this will turn into a major chase! But silence now!

[GEJ.05_020,06] Cyrenius asks Roklus, "Well, how did you like my miraculous construction? Could you do something similar?"

[GEJ.05_020,07] Roklus says, "Stop it with the miraculous construction as if coming from your hand! You are a powerful lord, lord, lord through the great number of your soldiers and their sharp swords; but you did not build the house, the garden, the harbor, and the large ships more than we did!"

[GEJ.05_020,08] You could have built them with many construction workers in 5-10 years; I accept that because the power of the sword and money is great in this world. One of your very famous poets, whom I have read, says about people, "Nothing is too high for the daring of mortals: we would storm heaven itself in our folly!" (Horace) And it is like that with man, this naked worm of the dust! If he is given means, power, and time he will soon start to move mountains, dry up seas and lakes, and give rivers a new course! All this together is therefore no miracle, but a completely natural action of people uniting their power towards one and the same goal.

[GEJ.05_020,09] But the house here, the garden and its luxuriant culture, its enclosing and protecting wall, which stands there as if cast and looks like it is made of one piece of marble, the big and high harbor wall which here and there may have a depth of 10-20 times head-high, and the five large flagships with lots of cordage! My otherwise wise and powerful ruler, foolhardy mankind does not conjure all this in a moment like the Persian magician's 'Wishing-table', as was the case here and is and will continue to be; this is no mirage resulting from empty and insubstantial air formations, but the most solid truth which anyone will sense, should they feel like running head first into these walls.

[GEJ.05_020,10] With all the hundreds of magicians I have seen, I have never seen that any of their works endured. Something happens that one does not know how and by what means and every time something comes into sight; but soon it vanishes like a bubble on the water and once it is gone no magician will bring it back into existence! I want to see the magician who could blow away these works just like that! I will wager my entire fortune without further ado that you would never succeed to blow away all this just with a dash!"

Chapter 21

[GEJ.05_021,01] (Roklus) "That's why my thoughts now are as follows: I have not been believing in any deity any more, but in a secret, purely spiritual power of nature that manifests itself everywhere very austere and at the same time still benign and that constantly works in a certain order according to its underlying laws and never pays attention to what the fleeting people do. It does not know good and evil because that is something that only bad people bring about among themselves.

Great, holy nature does not know anything about it!

[GEJ.05_021,02] Being a slave is a great misfortune for man; but who made him a slave? Certainly not holy nature, but the incidentally stronger man has turned the weaker one into his pack animal because of a pure wish for his own idleness and at the same time a good and comfortable life and he did the same with animals. Who threw the hard and heavy yoke around the oxen's neck, who burdened the donkey, the camel and the bold horse, and who even built towers on the back of the patient elephant? Who invented the sword and who the chains, the dungeons, and even the most shameful cross on which you Romans pin and let die in the greatest of pains the most disobedient and wayward people who want to rule and murder as well? - All, all misery comes from people!

[GEJ.05_021,03] Everything is free in great nature; only man is, so to speak, a curse for himself and for all the other free creations of the great mistress nature. Idle people started at one time to build castles of air and invent inane gods that they imagined and thus created after their own image, having all the evil human passions. With these gods man thus established new nuisances for himself, which by themselves would certainly never harm man; but man built temples for these self invented gods that in reality never were and never will be, and anointed himself their representative, supplied with all sorts of means to force, scare, and pester and by that introduced, in addition to his control over weak mankind, the most merciless tyranny of the invisible beings invented by himself. The ones, who in reality never existed, now exist on and on for the torment of poor mankind, but more for the benefit of the powerful ones because they hold mankind in blind obedience a lot easier through their feigned powerful leverage than through the lone sword. And thus one can use pure reason as one wants because the strong and powerful man stands everywhere for everything that could ever happen and soon rules as a king, well supplied with swords and lances, and immediately after as an already almighty representative of the gods. Woe to the one who as an uninitiated man would dare to look behind Isis' veils woven by people! Oh my, oh my, oh my, - the gods would batter him nicely!

[GEJ.05_021,04] This was my free belief until now, but it received a miserable dig in the ribs from this apparition and I am now starting to very faintly believe in a higher divinity because I realize only too well that no man can accomplish such work with his known powers and will never accomplish. This can only be a work of a god, who can only be a kind of man, but a man whom great nature's powers obey easily and certainly at all times, as common warriors obey a proven insightful general about whom they know that he never lost a battle.

[GEJ.05_021,05] But I now want to meet this man god! You, great Cyrenius, are definitely not him because if this was possible for you, the great Roman Empire would have been long ago surrounded by a mountain-high wall, which even an eagle would dread flying over. Great lord, lord, lord let us know some of it and we will go home quietly!

[GEJ.05_021,06] Cyrenius says, "It would be all right if this could be common practice just like that; but it is not like you imagine! You could ask a ranger what time it is and if the sun shines, he will give you the hour of the day exactly and without decorum according to his staff stuck in the ground, for which you will have to pay him a stater; but it does not work quite like that here! Be patient and maybe

something will still come out in the end; but it will cost more than a stater!"

[GEJ.05_021,07] Roklus says, "Well, for something like this we can put on the line a pound of gold and ten pounds of silver, even more!"

[GEJ.05_021,08] Cyrenius says, "Yes, if one could buy something like this for a lot of gold and silver, it would be something else entirely! But I can assure you most definitely that this cannot be acquired with all the treasures of the world! You must first be taught how it can be acquired and through some tests be purified from within! Steeped and formally reared in the greatest disbelief in a manlike god and in other personal, godlike beings, you now want to learn from me for whom it was possible to bring into being all this in a moment just through His almighty will, so that you can crudely laugh at all of us in your privacy! I say to that: Hold on my beloved ones, we will first see if you are capable of any belief! If no belief can find a way inside you, then the information asked of me cannot be given to you! If, however, you are capable of any belief, with its becoming alive you will be able to receive everything else! - Did you understand me?"

[GEJ.05_021,09] Roklus says, "Definitely understood because none of us is narrow-minded! But your request is impossible for us for the time being. We partly explained to you our reasons for it and if you care to hear them, we can and want to explain further!"

[GEJ.05_021,10] Cyrenius says, driven by the words I put in his mouth, "Do that and I will learn from it how much you have distanced yourself from the way of the truth! Let me hear your reasons and I will certainly be able to infer from them if you are capable of a true, spiritual development and if your wish can be granted to you! Because if you are no longer capable of any true, spiritually pure development, you may leave from here in peace and live according to the teachings of your Epicurus, who to me is one of the very last sages!

[GEJ.05_021,11] Yes, according to Epicurus one can best get by in this world as a man who is rich and physically fit as a fiddle; the principle: 'One should be honest and agreeable towards everyone for one's own sake - but always most honest towards oneself!' sounds fine in worldly ears, but a man's soul awakened by God's breath shudders before it because an Epicurean is still just a cunning egoist and only takes care of his own skin! Why should he care about all people? If he cannot take advantage of them, they can all be killed by lightning.

[GEJ.05_021,12] These are the main characteristics of an Epicurean! How much spirituality has room in such a stony soul is hopefully graspable for every blind man. Yes, Epicurus' teachings are best for gaining wealth in this world, especially if they are mottled with stoic cynicism as it is the case with you; but they are least suited for gaining spiritual wealth because they completely exclude the pure love for God and for the poor neighbor. So much to your self-illumination! And now let us hear your reasons for your quite Essenian atheism!"

Chapter 22

[GEJ.05_022,01] Roklus says, "You are right, we are all that you just described a real Epicurean to be and are very well off on this earth! However, we have so many

most convincing proofs for our atheism that one could fill the entire great sea with them. I will add some more to the ones I already gave you and hope that it will be enough and you will have to agree with us whether you want it or not! So kindly hear me out!

[GEJ.05_022,02] Look, everything that has any kind of existence always expresses itself at times in a way that is without exception perceivable by all mankind! If the existing entity is endowed with any kind of reason, that will soon and quite easily be visible in its works; but if an entity, a statue for example, is not endowed with any reason at all, none or only such works will be visible from it that the blindest coincidence has done or attached to the entity. Thus wherever there is even limited intelligence, it will soon express itself through proper works originating from the inner intelligence.

[GEJ.05_022,03] For example: The most simple moss acquires a proper form and develops its own organism through which it further secures blossoms, seeds and through them the ability to reproduce. A greater and more definite intelligence is a lot more visible and recognizable in superior plants after a certain level.

[GEJ.05_022,04] A definite inner intelligence only emerges in animals, which do things that, although limited in number and variation, surpass in many aspects the things done by man. Man's works prove his extremely comprehensive intelligence; but perfection originating from within is nowhere visible, something that can never be denied in the works of animals. Thus even an animal's works are more intimately connected with its being and its character, than it is the case with man, this god of the earth.

[GEJ.05_022,05] The works of man are actually just mimicry and consist of clumsy, merely external formations that lack any actual internal value. Man can imitate a form of beeswax cells out of all kinds of joinable materials; yes, he can even draw and paint them, - but what clumsiness prevails, except for the material the bee uses to build its cell! It seems that nature made a palpable joke with man! A most comprehensive intelligence lies within him and also the sense for true perfection, but no matter what he does, he will never ever reach it!

[GEJ.05_022,06] If we assume that all living beings have a soul and that the soul is the acting principle everywhere - whether more or less perfect is all the same here -, this assumption can then be raised to evident truth that is logically and correctly inferred backwards, from the effect to the cause or from the works to the power, which we will call the soul. From the degree of perfection and order of the soul one can consequently reason firstly its existence and secondly its competence. But if we find some chaotic mix jumbled wildly and disorderly without stir or motion, so without all traces of any life, we think and say: The completely unconscious death prevails, whose fulfillment is total annihilation - an event that can be observed in autumn in many trees and bushes, from which the previously so beautiful and most orderly foliage of the tree's soul falls down in the wildest disorder, dries up and through the winter is almost reduced to nothing.

[GEJ.05_022,07] Who is the sensitive one who can catch sight of even one working soul in the most total disorder?! Its flight and annihilation - yes, - but not a new and more perfected development! It is true that from the foliage the soil becomes richer and more receptive to the humidity in the air and through that more nourishing for

the plants growing in it; but the fallen leaves will never rise again as one and the same because their souls practically no longer exist.

[GEJ.05_022,08] Thus one can justifiably establish the principle that: The more orderly and perfected a work is, the more perfect is the power that put it forth, which is called 'soul' or 'spirit'. From the products or works one can consequently reason the existence and competence of a soul or spirit.

[GEJ.05_022,09] Where do we find those works and that order in them that would imply with some probability a greatest, wisest and at the same time almighty, divine entity? The dogma of theists and theosophists [religious people and god-wise people] is known all too well. 'Look at the earth, its mountains, fields, seas, lakes and rivers, and all the countless creatures that live on it! All these indicate the existence of higher deities!' - or, as is the case with the blind Jews, only one god, which is by a hair more reasonable and at the same time more convenient than having so many invisible masters, since one will obviously make an enemy of one of these gods by paying homage and bringing sacrifices to another. I want to meet the one who at the same time gets on well with Juno and Venus, or with Mars and Janus, or with Apollo and Pluto!

[GEJ.05_022,10] The Jews are in this case again better off by a hair because they have Jehovah, who is a master over their Pluto, whom they call 'Satan'. But the Jews' Pluto is a most foolish scoundrel because instead of honoring and rewarding his servants he mistreats them viciously; because of that no honest Jew loses any sleep over deeply scorning his lord Pluto as much as possible, and to Jehovah he will appear more agreeable the more energetically he scorns the Jewish Pluto and acts against his will, which I do not want to advise any real Roman or Greek to do! Whoever did this, would be all the most malicious Pluto priests needed. That means offering as good sacrifices to Pluto as to Zeus, otherwise dear Pluto will breathe down some poor sinner's neck, and Zeus cannot by right do anything against Pluto; because SUUM CUIQUE [to each his own] stands paramount as a principle of fate, against which not even Zeus can pass judgment without exposing himself to the danger of coming into conflict with all the other gods."

Chapter 23

[GEJ.05_023,01] (Roklus), "With a few small side leaps we now have two concepts about deities, which compel to laughter and only to some extent awakened human reason. The Egyptians, Greeks and Romans are teeming with great and small, good and evil gods; in the case of the Jews only one sits on the throne who is very serious and strictly just, but at the same time good and sometimes merciful. But the Jews, who he calls his people, may not make him angry because once he loses his patience all fun is over with him. In a moment he submerges the whole world under water for one year and then drains the water to god knows where and so millions are healed and have no more headaches! Or he lets lightning, fire and brimstone rain from the sky for a month over some small immoral tribe, and the tribe along with the vice disappears from the face of the earth! The one god of the Jews is also generous with pestilence and other evils; and once he starts swinging his staff over a tribe, there is no question of an early stop! In the case of the Jews all good and bad comes from one god, while for us Greeks many gods have to provide one or the other. Who is better off with their deities might be difficult to decide here.

[GEJ.05_023,02] But what gods either in Heaven or in Orcus and Tartarus!? This all is a smoke screen! The idle and unwilling to work priests are the gods and the one god of the Jews is the high priest of Jerusalem! These people are well equipped with diverse experiences and sciences from which they wisely do not let anything go over to the blind made and henceforth with all force blind kept populace. The often very great experiences of many centuries and the most diverse arts and sciences are kept only in their malicious caste as forever inviolable, holy secrets. With that they loosely palter with people, who must bring them heavy sacrifices, so that they can more easily be deceived as much as possible and be mistreated in all aspects of life. I will give my entire fortune and even the last spark of my life to the one who can factually prove the opposite!

[GEJ.05_023,02] In primeval times there might have been here and there more honest and respectable people, who, endowed with an especially keen intellect from birth on and over time enriched by many diverse experiences, willingly and with love shared their spiritual achievements with their not so highly enlightened fellow men and in the end saw the blessings of their brothers accompanied by the best and most lasting successes. It must have been wonderful to live in a community in which no man hid any selfish secret from another man, and all were to their avail privy to everything that the most experienced one among them knew! But how long could such a fortunate situation last?

[GEJ.05_023,04] Such a first benefactor of his fellow men was certainly pampered by them and his successor not less than that. In some who loved idleness this also awakened envy and desire to be pampered by fellow men. They too sought to enrich themselves with all sorts of experiences, but started to keep them more and more secret in order to aggrandize themselves in front of their fellow men. Then someone, who was able to stride along for a longer period of time as silent as a fish but with a noble air and who was naturally pressingly questioned by many curious people why he always strolled along so silent and profound, said, 'If you knew, what I know, and had you seen, heard and learned what I have seen, heard and learned, you would be more silent and profound from inner amazement than I am!'

[GEJ.05_023,05] When still very simple people burning with curiosity and thirst for knowledge hear something like this from a cunning scoundrel and dawdler, they will give him no rest until he starts making up conditions under which he will disclose just a little of his infinite reserve. The conditions are gladly accepted and through that the smart scoundrel has propelled himself to a prophet and priest among his fellow men to whom he then starts to portray all sorts of mystic things, which neither he nor anybody else understands or can understand because they do not exist anywhere else besides in the quite fanciful brain of our scoundrel, who through his cunning deception silences all the real, old, honest, wise men, and does that mainly by attracting people and making them understand that he alone knows and understands more than ten thousand of their old, wise men.

[GEJ.05_023,06] But in order to gain full and lasting access to the people for his deceitful teachings, he may only add several magic pieces, and the poor, good people let themselves be nailed up most firmly with thousand sharp-eyed, sharp-eared and usually almighty gods by him, the heartless and unscrupulous scoundrel!

[GEJ.05_023,07] Woe to the fair-minded and well-meaning honest man, who with true knowledge and out of pure, altruistic love for the people said, 'Do not believe

this false prophet because every word out of his mouth is a mountainous lie, from which are looking out only burning self-love and the most tyrannical imperiousness, which wants to put your limbs now still free in the heaviest chains as soon as possible! He will saddle you with unbearable laws under the title 'will of the gods' and for their transgression he will assign the heaviest punishments and even death by torture. Under the most powerful pressure of such a fake teacher you and your children will sigh and lament and call out for relief! But your calls will be in vain because it will be difficult to do anything against the power of the tyrant, who has neither a heart nor any humane brotherly love!

[GEJ.05_023,08] No just and healthy human reason can have anything against such anti-indoctrination, which must have taken place often in the beginnings of peoples' subjugation! But the people let themselves be persuaded by several marvels and believed in one or even a multitude of gods and let themselves be most cruelly mistreated by them, that is by their most proud, arrogant, mercilessly power-hungry and selfish representatives, instead of starting to think for themselves and return to the old, all-natural human reason. If one knew this as well as my eleven companions and I do, it would be understandable why I am an atheist."

Chapter 24

[GEJ.05_024,01] (Roklus), "If it is made more than plainly clear in this hardly refutable way, how all gods came to be and how their priests gradually became the actual mightiest masters over the life and death of their brothers, then you great lord, lord, lord will also understand how and why we became atheists! See, the few of us have found the way to the old, pure human reason and have returned to the great and holy mother nature, which is for us a visible and always in the most beautiful order, wonder-working deity, while all the rest of the deities revealing themselves through some person's mouth are nothing else but the imagination of a mad and lazy sluggard, who learned some magic skills from someone, or came up with them himself, in order to offer himself as a tool chosen by god to make his will known to the blind.

[GEJ.05_024,02] Nature never needed a representative, and it never crossed the sun's mind to choose a representative for itself from the numbers of miserable people; it works alone, gives light and warms up everything in an incommensurable way! In short, everything except for man is in order in the entire, great nature. Even man, this greatest and most perfect primate, leaves nothing to be desired with respect to his nature and his form.

[GEJ.05_024,03] But man, better said the speech-capable, upright walking, thus most perfect animal, also has reason and from it a free evolving intellect. Through it he can and should rule over all creatures subordinate to him. But such a privilege given to man by nature is not enough for him; he wants to trample all over his equals in his arrogance of being godlike! And that is the critical point when man oversteps his boundaries and makes himself a god. But because each one man, if he isn't deaf and dumb or completely insane, cannot in his flesh, as an equal with all other men, directly make himself a god - which he would certainly do if he would not fear being laughed at and even castigated by all people - he settles for merely being god's representative on earth; if that is begun cleverly enough and built on firm ground, it will endure for many centuries.

[GEJ.05_024,04] If, with the establishment of any right of representation of a god, one adds even a few evidently wise and civically useful decrees, all is won for a millennium with the inherently always naively good and gentle human race! Then, on a wise law one can foist on the superstitious ones thousands of the most absurd lies and stupidities and they will be accepted with the most reverent readiness by the good-willed, but very blind, poor mankind. There can be no talk of understanding, of course, because such divinatory mysteries like the phantasms of an old fox can never be understood. But it does not matter because people always like best to contemplate what is most inexplicable, most incomprehensible and most strange to them.

[GEJ.05_024,05] Whoever wants to bore people, should only state really good, familiar and easily conceivable truths and I stand for the fact that he will soon be all alone! If, however, he can lie really well and narrate from his imagination that, for example, in vast India he has seen mountain-high animals that have a hundred heads, and every head fully resembles another animal's head, and in the middle of the hundred most different animal head types towers on a long, thick neck the most gigantic human head, which speaks all languages of the world quite clearly, only with a voice similar to thunder, and even dictates to people laws on how they have to behave towards the rest of the entire great army of his animal heads. --! Yes, he can quite boldly explain to those people who are listening to him most attentively that on the big backs of these wondrous, tremendous animals are laid out the most beautiful cities and gardens, in which people and animals live and lead a pleasant life, if they exactly follow the laws of the human middle head on this most gigantic animal; if, however, they sin, they are immediately eaten by the tiger head of this animal! He can foist a lot more onto this certainly most absurd lie and everything will be firmly believed; woe to the one, who would want to say, ' Why are you listening to this liar?! I have been to India several times and have never either seen, even from afar, or heard talk about something similar!' It is all of no use! He is brought, as a slanderer of such a miraculous thing, to the silence beneficial to him, and the main liar, who has never seen India, claims the field. I experienced myself too many a time, how people much rather accept and even believe the most colossal foolishness, than the proven useful truth.

[GEJ.05_024,06] And is it a wonder that with such known characteristics of people we are now properly cured and embalmed with gods? And is it not a greater wonder how people like me can still exist among so many most foolish people? And are you surprised, great lord, lord, lord that the twelve of us very experienced Greeks and Jews must inevitably be atheists, due to the quite simple fact that, most obviously, there cannot be a god built after such a foolishly human fashion, who would ask from people the most ridiculous things; let us say he would ask in his honor even the buying of the temple's dung and dirt for the blessing of the fields, acres, gardens and meadows and another thousand worse absurdities, which the still wiser one-god of the Jews requires, - never mind the most foolish and most absurd things, sacrifices, traditions and customs that dishonor human dignity and that are asked and from time to time even strictly demanded by our Greek, well around ten thousand gods?

[GEJ.05_024,07] Woe, woe, woe to the one who dared to fillip even one of the most minor wooden divinities! He would, as a SACRILEGUS MALEDICTUS [damned temple desecrator], be handled most badly by god's representatives! The

destruction of, or even an inflicted insult, to a lie carved in wood is still punished fiercely with the sword as a highest, inexcusable crime. But if thousands of these lazy swindlers trample every pure truth and the true honor of mankind, persecute these everywhere and suppress any emerging goodness with all power and with the cruelest means, it is completely alright and, - DICO - [I say] highly pleasing to the wise and omnipotent gods. Ah, true mankind is most obediently thankful for all gods and divinities! Can you, as a known truly wise lord and regent, blame me that I feel disgusted enough to throw up when anyone is attracted by a god even as little as possible?!

[GEJ.05_024,08] When I went for the third time to India as a merchant, I found quite a lot of intelligence and goodness, but in addition, also found such horrible foolishness that one could crucify oneself just to never again come into contact with such colossal divine fooleries. According to what I heard there from their theosophy, the highest god Lama, who is also called Delaih, confers on his highest representative, who is also immortal, the highest honor and appears to him and his senior priests once every year; this only happens on a high mountain peak! On the behest of the highest of all gods the representative then has to defecate on a most pure, white cloth, then dry the excrement and turn it into powder. This 'powder of god', as the Indians named it, is put grain by grain in wooden, very small boxes and is sent under lock and key for a great price to the heads of nations; these high heads have to most reverently consume this dirt gift from god after doing the required penance. These and a lot more of the most absurd fooleries are things of which everyone who travels there can convince themselves.

[GEJ.05_024,09] What should a levelheaded person of pure reason and healthy mind say when he hears from the highest Indian god about such real foulness through which he wants to be highly revered? Yes, one could fly off the handle at such colossal stupidity of the people, to which they maybe have been hanging on with life and limb for several thousands of years and they cannot be dissuaded by any reasonable concept!

[GEJ.05_024,10] Yes, let me once meet a decent god, and I will stop being an atheist; this miraculous thing that took place before my eyes could really tempt me to that and bring me to the belief that despite all the most foolish deities concocted by people there can still be a true deity complying with pure reason, which would be a great and most beautiful thought of man! If, however, the deity is in the end as false as it was the case until now with all deities known to me, it may perform another thousand such miracles before my eyes, and I will truly not honor it!

[GEJ.05_024,11] This is how I am, think and act! Thus you can entrust me with something, if you know something better and truer, and I will certainly accept it thankfully! - So how did Mark's new dwelling come into existence? Who called it into existence? "

Chapter 25

[GEJ.05_025,01] Cyrenius becomes very meditative about everything he heard from Roklus and does not know at all what kind of answer he should give him. Therefore he turns to Me and says in a low voice, "Lord, the man is generally not wrong, and it seems to me that in spite of his atheism he must have quite a good heart for real

mankind. If he could be brought to the true theism, he would be a golden pearl for Your purely divine cause with his enormous acumen and through his many-sided experiences. But because he has so many experiences and judgment as sharp as an eagle's sight, it is difficult, at least for me, to give him an answer from which one could expect the best success with him. How would it be if You handled him Yourself now? You could tell him with a few words more than I could. Lord, do this with this man because his views seem sound as a bell to me!"

[GEJ.05_025,02] I say, "You have judged the man quite right and that is how it is with him; none of you has so much naturally healthy, worldly experience like this Roklus and through him his eleven companions. But because in these times and often through his significant earthly treasures he came across nothing but cunning and deception and found divinity represented by the biggest and most wicked swindlers everywhere, one cannot be surprised that in the end he had to out of necessity throw the baby out with the bath water.

[GEJ.05_025,03] He searched for god quite assiduously and that is why he took all his big journeys. But the further he went, the more nonsense, folly and graspable deception he found. In the end he even let himself be initiated by the Essenians and took to it because they at least put their divination deception to the beneficial use of humanity and are very good and smart people who are open brothers to one another and do not want to have an advantage over their fellow men; this sect's tenet is, 'Know equally much, have equally much, be equally much, and do not reveal to any layman the secret of the high and thick walls, from which no misery shall originate for any person on earth, only possible salvation!'

[GEJ.05_025,04] On the whole that is certainly quite commendable, but there is a tremendous catch in faith in a god because it is a most agreed upon matter among them that, except for the secret forces of nature, there is no god and never can be one. And this is why it is difficult to get a real Essenian around to faith in a god. One must first give him many more opportunities to freely renounce everything and everyone to his heart's content. Only after he has revealed himself before you, will it be possible to do something very special with him. But he is not yet ready for it because there is still a lot in him that he has not revealed yet due to mistrust towards your Roman way of maintaining justice with the sword.

[GEJ.05_025,05] As long as a man does not dare to completely trust someone, he will never become a true friend to that someone. As long as he does not become a true, completely trusting friend to someone, he will not completely open up to that someone. If he does not completely open up to someone, the necessary, absolute renouncement will inevitably fall through. Therefore, you must strive to turn this Roklus into a completely trusting friend, and he will then tell you very strange things that will greatly amaze you!

[GEJ.05_025,06] But you must convert your highly judicial Roman countenance and virtue into those of a real friend before him, namely as open and sincere as possible, otherwise you will not get anywhere with him! If, however, you win him over, it will be easy to deal with him, and only then can I start saying more; but now with fully leaving his free will he would not even allow Me to speak, but say quite simply to Me, 'Friend, I only know the senior governor and have to deal only with him; I do not know you and thus do not know with how much I can entrust you! 'And for the time being I could not reply to that anything but, 'Friend, you have judged quite right and

well! ' Therefore for the time being seek to win him over most and only then lead him to Me, and we will soon have the whole matter settled!"

[GEJ.05_025,07] Cyrenius says, "I will try it, but I suspect that my plan will not work quite to my desire!"

[GEJ.05_025,08] I say, "Approach it the right way and it will be alright!"

Chapter 26

[GEJ.05_026,01] Hereupon Cyrenius turns to Roklus again and says: "Now listen, my friend, I have thoroughly thought about everything I heard from you and have deliberated back and forth; I have found your reasons quite true and convincing and cannot do otherwise but tell you that you are right in many aspects, but still not in all because, despite all your healthy views, your flaw is excessive zeal and you throw out the baby with the bath water; you base your judgments on the present and build a structure that does not have a solid base, stands on sand and can be easily destroyed by storms.

[GEJ.05_026,02] It is quite true that the priests, especially the high ones, are in most cases extremely power-hungry and are therefore, in most cases, heartless people and the minor priests must dance to their tune most times, especially the ones who have to hold office in the immediate vicinity of the great and high ones; but things are not so vacuous and a pure fraud, as you imagine and assume!

[GEJ.05_026,03] Think about the difference in language between now and the distant past! Thousand years ago one spoke in pictures and relevant parables. The entire language was true poetry, for which reason ancient people wrote everything in verses and generally talked like that with each other; the so-called wretched prose only appeared when people corruptedly went over into the purely materialistic life of the flesh.

[GEJ.05_026,04] Thus, the old prophets and seers may have described and showed to the people the true and right God, and the first people certainly understood them better than we understand them now; but by strictly abiding the known wisest commandments of God at that time the first descendants achieved great affluence. This soon made them wanton, sensualistic and mean. Soon enough such people had nothing more to do with figurative spiritual language and soon after they did not understand the language of the old prophets and seers at all.

[GEJ.05_026,05] People started to stick to the meaning of letters, which does not animate, but only kills, and in this manner they lost the light core of truth. Except for two among us, none of us, as we are here, knew anything about an inner, spiritual sense for the truth, and everything we heard from all the seers and oracles seemed to us, as it did to you, bare foolery. But the two, who are also among us, and especially one of them, have disabused us and showed us how downright terribly wrong we had misunderstood the old seers and prophets.

[GEJ.05_026,06] From such wrong insights had to finally stem completely wrong life principles, and from those other myriads of fooleries; in the end the teachings about god could not have a better face than everything else man did and achieved.

[GEJ.05_026,07] But because mankind became quite bleary in its inner spiritual life sphere and must have felt completely abandoned by the higher, godly spiritual influences, selfishness started to grow, shielded itself, sensed all enemies and armed itself against their possible attack with outer weapons, like a man caught by night in the woods, who for fear of any hostile creatures, mobilizes everything possible in order to prepare a defense against his assumed enemies, wanting to encroach upon him.

[GEJ.05_026,08] Yes, many a man takes his fear so far that he completely annuls the possible existence of a creature friendly to him, shuts himself off from everyone, and is a perfect miser, who snatches up everything for his protection and does not allow anyone to come up next to him! He surrounds his house with high and thick walls, locks his treasures in iron coffins and on top of that often buries them underground, usually in a place that is hardly ever treaded by people.

[GEJ.05_026,09] In such a condition man also often becomes power-greedy, surrounds himself with all sorts of might and seeks in the most relentless way to appropriate everything for fear of ever having to have too little.

[GEJ.05_026,10] Go and ask such a real miser for whom he snatches up everything, as he himself cannot in a thousand years consume what he saved up. He will immediately regard you as his archenemy and will certainly not answer you or talk to you. Priests in particular are like that, especially in spiritual respect.

[GEJ.05_026,11] They are in possession of the old prophetic deliverances and read and follow them most of all; but by that in most cases they also get first into a dense forest full of darkness and doubts from which they cannot ever find their way out. But because they are already priests, before the people they must give the impression through some foolish pomp that they know and understand something; however, they do not know and understand anything, except - but that, only most secretly for themselves - that they totally do not know, understand and sense anything!

[GEJ.05_026,12] Therefore they spend their time on how to ever more effectively hide their complete ignorance from the people and how they can best fool them; that is not too difficult a task for the priests who have brought it so far with their thinking, that they do not know anything for themselves - which takes a lot in itself.

[GEJ.05_026,13] Through an approximation some surely enough often come to a light of the right kind; but because of the once confused people, they cannot knock over the once built structure, which unfortunately is full of deception and lies. They must float with the current and at the most keep the better conviction very secretly to themselves.

[GEJ.05_026,14] Believe me for sure that there are among the priests of whatever theology men who know their completely false teachings all too well and who have knowledge of one, true god, whom they follow completely in their hearts; but they still cannot once and for all change anything in the old, wrong structure! They patiently leave it to the One who has the power to knock over the temples of deception at His convenience and when He thinks it appropriate. He will know best, why He allowed the building of all sorts of temples for false gods and idols and their fortification through walls and swords!

[GEJ.05_026,15] If you consider it carefully, it must begin to dawn on you a little that with all your sagacity and all your numerous experiences as a complete atheist all your mentioned reasons are not absolutely correct and you are still very far away from the pure, inner truth!

[GEJ.05_026,16] It is your turn again to justify yourself, as you like and can. We face each other as friends now and you are granted free speech without the slightest penalty! You can speak out on how you feel completely openly and I will not endeavor to bring you on the right path through word, advice and deed as a first authority bearer of Rome or as a chief justice, but as a man and brother! If, however, you do not want that, you can at your freest will betake yourself from here and move on unhindered wherever you like and want! I will feel sorry to let you leave in your illusion; nevertheless, due to your sagacity that I respect, you will never be coerced by me in the least. - So speak to me, your friend, completely openly and freely!"

Chapter 27

[GEJ.05_027,01] Roklus says, "Lord, lord, lord, your reply was very good and wise, and I have weighed and carefully considered it syllable by syllable! I found a lot of truth and good in it, and also that you are, hardly understandable for me, a perfectly real cosmopolitan, like there are unfortunately desperately few left, especially at your level.

[GEJ.05_027,02] The idea of only one, wisest, but at the same time most humane god would be beautiful and highly commendable; but where does such a deity exist other than in the beautiful concept of a poetically aroused human mind? If any divine reality was different, it would have to manifest itself through something special! But one can do whatever one wants, and seek and search with the greatest diligence in the world and with the most intensive alertness and sagacity, and that always with the best will in the world, and all will still be of no use!

[GEJ.05_027,03] A hooded man stands in the foreground everywhere one looks searchingly, as guards stand before the precious curtain in the temple in Jerusalem, so that no layman can ever step behind the mysterious curtain. With our gold, however, our sort got as gentiles behind such Issis curtains and found nothing other than what man's hands had made: a sarcophagus similar chest out of black and brown wood; in the middle of this chest was fastened an iron basin in which naphtha burned with a bright and high flame that supposedly represented the presence of the highest god!

[GEJ.05_027,04] I, however, ask how much blindness and foolishness is needed in order to believe something like this! Where is the god and not the man, who put all this together for the deception of his fellow-men, from whom he keeps all information about life and death, so that they continue to remain as foolish and blind as possible and work day and night with blood dripping hands, so that god's work-shy representatives can really grow fat at the expense of the poor, foolish fauns. Why should such humanly divine highness care about the lives of millions? In order to not bring all furies upon themselves, these must be ready at any moment to put their life on the line in order to maintain the ineradicable pest that represents their god and that is actually their greatest curse!

[GEJ.05_027,05] Friend, if I may call you that, go to India and take a look at mankind there and your hair will stand on end! You will meet penitents there that your imagination could have never dreamt up! Here for criminals they have punishments imposed by the judges. Executioners carry out the punishments on the law-transgressors for no longer than one day in the worst case. There the lightest penance lasts at least one to two years and the sinner must carry it out on himself most exactly and without any mercy. The lightest punishment there is so gruesome that a Roman crucifixion is literally nothing compared to it. I will give you a few of the lightest examples and it will be completely enough for you!

[GEJ.05_027,06] I saw such a light penitent! He had three iron nails through his calves, yet still had to pull a significant burden around a tree. If his flesh became tired he took a whip with iron tips and dealt himself the most powerful strokes. His daily penitent's food was composed of seven figs and a pitcher of water. This penitent was carrying out his penance for the second year and was still alive.

[GEJ.05_027,07] Another light penitent I saw, was stuck full of spikes like a porcupine, with the only difference that in the porcupine's case the sharp tips are pointing outwards; in the penitent's case they were pointing inwards and were pushed at least two thumbs thick into the flesh. According to the directions of the most friendly penance prophet the penitent had to personally jab into his flesh these spikes, made either out of hard wood, bone or even out of iron; every day he had to push in one more for the whole two-year penance period, so that at the end of his hopeless penance period he has as many holy penance spikes stuck in his body and flesh, as there are days in two full years. If the penitent survived his penance, he then begins the voluntary after-penance for merit before the all-seeing eyes of the Lama; the first obligatory part of his penance was only to gain forgiveness for his sins from the Lama. Only through the after-penance can he earn merit before the Lama.

[GEJ.05_027,08] I asked the otherwise very friendly penance herald, what would be the after-penance for this penitent full of spikes. He said, 'It can be of two, even three kinds: he keeps the spikes stuck in his flesh until his dying day, which is associated with very many discomforts, especially during sleep; such penitents can only sleep on drifting sand or in water connected to tubes that are filled with air. Secondly they could pull the spikes out of their flesh, but not more than one a day and so they would have to deal with the pulling out for as long as initially with the jabbing in. Thirdly they could have their spikes all pulled out at the same time and take a remedy bath. This heals the wounds fast and the penitent is immediately afterwards a useful and fit for work person; for that, however, he either has to bring a strenuous sacrifice to the Lama, or be a slave for four years to a priest and cultivate his fields, meadows and gardens, whereby he has to feed himself by his own means. That he will not fare very well in doing so, is evident!'

[GEJ.05_027,09] This I was told by such a friendly penance pronouncement priest, whereupon I asked him what crime such a sinner must have committed, so that such a torture penance could be imposed on him. The penance herald said, 'Often no real crime is needed for that, but rather it all lies with the unfathomably wise arbitrariness of the eternal Lama! He reveals his holy will only to his highest priest on earth. This one then announces it to us lower priests and thereupon we instruct the people, who have to obey as blindly. Even if we are infinitely small and little before the Lama's highest priest, before the people we are still infinitely much and

great and enforcing our will! A word from our mouth is immutable law because the people know that our and the Lama's word are one!

[GEJ.05_027,10] I asked him if the Lama ever gives a reason, why he imposes such gruesome penance on a man. Again the priest said with the friendliest and meekest countenance in the world, 'Does the Lama ever say to a man how, when, and why, he afflicts him with a most painful illness? The Lama is highly wise, almighty and just. He does what he wants and never asks anyone for advice, and he loathes people's opinions! But who can oppose the will of the Lama, who is almighty? It would be the most awful of the awful and the most horrible of the horrible to make him angry! That is why, it is more beneficial for man to torture himself in this world where everything has an end, than to eternally burn in the Lama's most terrifying fire of wrath in the other world.'

[GEJ.05_027,11] Thereupon, I asked the friendly man, who could watch for years with the greatest and most pious composure, how hundreds of penitents torment and mortify their flesh most excruciatingly according to the Lama's will made known to them, why there is no young woman, even less a girl, as well as no priest at all among the penitents. One can only see older people, mostly moors, and very old, usually very ugly women! Thereon the pious priest said nothing else but, 'Dear knowledge hungry stranger, every explanation lies in 'The Lama wants it that way!' If one knows that, any further question is superfluous!'"

Chapter 28

[GEJ.05_028,01] (Roklus), "This answer irked me, a Roman citizen, and I said to him, "Friend, would you have answered the same way if I had asked this question with a stern face at the head of ten times hundred thousand warriors and commanded you to release from their penance all these poor penitent fauns?' The pious man boggled a little, gave me a very inquiring look and seemed to ponder a lot, what he should answer to this question.

[GEJ.05_028,02] I, however, said to him with a very grave face, 'Yes, yes, look at me so that you can later on recognize me sooner and more easily at the head of a most mighty army, when I will attack and destroy the evil and strong castle of your most gruesome god and his high priest!' The previously friendly shepherd of souls braced himself, made a grim face, and said to me, 'You crazy mortal, you would sooner destroy the moon than the Lama's strongest castle! But where is your army?'

[GEJ.05_028,03] I said, 'I will not tell you! Only one cue is needed from me, and you evil man will find out soon enough where my army has positioned itself! I am telling you: If you do not tell me something entirely true about the Lama and about his high priest and about your association with him and the reason for this most shameful mistreatment of people, I will have you seized and tortured for twenty years with everything my imagination will give me, so that you may taste how these poor penitents must feel under such unheard-of agonies and tortures!'

[GEJ.05_028,04] The pious man saw that at best I am not to be joked with and began to come out with the truth, although visibly grudgingly and with the preliminary remark and plea that he could then leave with me because he would no longer be sure about his life; I consented to that, whereupon he started revealing

everything:

[GEJ.05_028,05] ,We have a script that supposedly originates from the patriarchs of this earth. Its makers are supposedly a certain Kienan, Jared and Henoch at the behest of the highest God, whose name only the high priest knows. There are long accounts from Nohai and Mihihal as well in the great book of books; but we do not know its content and can never take a look inside because it is forbidden under penalty of most excruciating death.

[GEJ.05_028,06] None of us lower priests has ever seen the Lama! One can count himself lucky and blessed if one gets to see the Lama's high priest once in one's lifetime. The Lama himself does not even come into question! The high priest knows about the living conditions of all his subjects and all his subordinate lords, whom he commands like a master commands his servants. They must obey him in everything he wants, otherwise it only takes a word to his people, who believe in him blindly and most firmly and expect all prosperity and adversity from him alone, and they will most gladly rise and kill all the lords because they would thereby gain the Lama's highest favor. The lords know this for a fact and in their own interest give the high priest all imaginable honors and yearly donate to him great sums of gold and silver; on top of that they enrich him with the nicest herds.

[GEJ.05_028,07] If he dictates a corporal penance to one or the other - penance from which not even a lord is excluded - the lords can resolve it either with gold and precious gems and pearls, or they can pleadingly come to ask for permission that someone else, if he is a very pious man and never had to do penance and if he wants to, may take on a penance for a lord, which will be valid for the lord; this, as well as the determination of the surrogacy tax, which is never too small on such occasions, is left to the pious man's free will. Such pious substitutes ask the penance heralds for advice in advance and can transform the most painful corporal penance dictated to a lord into any desired easier one, which the Lama's high priest will accept as valid for the lord, as long as the lord pays the penance substitute a high enough sum from which the respective substitute has to give two thirds to us priests.

[GEJ.05_028,08] An undisclosed norm to be honored with the imposition of penances is that penances should be imposed upon poor people very seldom and if they are imposed, then they are always of the easiest kind. Great and hard penances are usually imposed upon the rich and affluent who can redeem doing the penance either partially or completely as they desire. Rarely does someone redeem completely, with the exception of a lord, because such complete redemption would rob them of their entire fortune. The miser does the penance himself and rather suffers the greatest torture than give away his gold and silver. If the one to whom a penance was dictated has a very beautiful daughter or a very handsome and educated son, he can offer them as sacrifice to the high priest instead of the gold and silver, of course with a small dowry and well adorned and most richly dressed. The high priest and his countless servants can use the like to all sorts of duties because he owns, mostly in the mountains and high lands, an enormously large territory of such dimensions that a man would have to walk around for years in order to see all the lands that belong to the high priest as a gift from the Lama."

Chapter 29

[GEJ.05_029,01] (Roklus,) "The city where he resides has no name, is very big and firmly built for eternity. It stands surrounded by insurmountable mountains, itself on a high mountain that has stone walls over which no one should be able to climb, even if he could come close to the large mountain, which is utterly impossible, because the whole big mountain on which the nameless city is built, is surrounded in the vast high plateau by a triple circular wall that has no gates; one can only get over the walls by means of rope ladders lowered from above.

[GEJ.05_029,02] But if one successfully gets over the three huge walls that way, he then stands at the bleak rock walls of the mountain. Then one assiduously walks around the mountain a whole day and a half futilely looking for a possible way up, which is impossible to find because on the surface there is none. Only the guards of the third circular wall know the gate in a rock, to which one can only get by means of a lowered rope ladder. Once one is up on the rock spur, which is well twelve times head-high above ground, one has still not reached anything if the guards of this ledge, which has an area of good two acres, do not open the gate and lead one up on the mountain with a torch through a long, subterranean passageway.

[GEJ.05_029,03] Once one arrives at the top of the mountain after an intense hour on subterranean stairways, his eyes cannot get enough of the great natural glory it sees there. The upper area is several acres big and consists of the most luxuriant gardens. In the middle of the plateau there is a one to two acres big lake, which is not very deep, but has the cleanest and most tasty water and provides all the inhabitants of the big and most holy mountain city with its most essential elements.

[GEJ.05_029,04] One walks around for hours on the high mountain and notices no trace of a city. If one wants to enter this city, one has to first pass quite a stretched forest and again come to a circular wall of great circumference, through which one can pass through gates and drawbridges. Once one comes into the big city after many troubles and discomforts, there is such glory to be seen that no mortal can imagine. One can see everything there with the exception of the high priest's palace.

[GEJ.05_029,05] This is in the middle of the city on an even higher rock, which has a circumference of three thousand paces and towers thirty times head-high over the other buildings of the big city. One gets into this holiest palace only through subterranean stairs. How it looks in there I cannot tell you because first of all, I was never in there myself and no one gave me a description of it; with the exception of the high servants of the high priest no one is allowed to dare to even go near the entrance gate.

[GEJ.05_029,06] Apparently the high priest often times goes down in the city disguised, takes pleasure walks in the gardens and confers with the other priests as the only inhabitants of this city; but no one is allowed to recognize him or greet him as the high priest. Whichever of the priests did that, would expose himself to very ominous trouble. Only four times a year is a day appointed when he shows himself in full regalia to the inhabitants of the city. Those are the greatest holidays. Three nights before and three nights after, the whole mountain lights up from countless lights so that all the surrounding mountains far and wide look like they are glowing, which always offers a terribly beautiful sight.

[GEJ.05_029,07] But one cannot get as easily as you probably imagine to this high plateau in the middle of which the described mountain with the holy city is situated; one has to first pass many mountains, valleys and gorges for days on end. In the end there is a strait like there cannot be another in the world! In order to finally get on the high plateau, one has to climb ladders, without which it would be impossible to come to the plateau. With all your might it is impossible to push forward because these natural fortresses cannot be captured by any earthly army neither through siege nor through whatever other means of force. You can cut the people off from their Lama's high priest for a while, - but to alienate them from him, never! His powerful lords are taking care of that and each one of them can double your army. Thus I do not advise you to make a mistake with great India, because you will fare awfully bad! - Hereupon he was silent again and I had time to imagine my nicest part. I had found out that the Indian god is a man and understood very well how to consolidate himself and knew now, what I had wanted to know."

Chapter 30

[GEJ.05_030,01] (Roklus,) "Yes, I had spoken out earlier that man's idea of only one god, indwelled from immemorial times by the greatest intelligence, the clearest reason, the highest wisdom and the best and almightiest will, is to be counted as one of man's most beautiful and most worthy. But the concept of a perfect deity should also be a highly pure one, commensurate to the entity, whether it found a reality in spiritually transcendental background or not! But such a deity is professed under all sorts of most foolish and material concepts and is forced with such deceit and often gruesome violence on the other, still level-headed primitive man for worship and deep veneration!

[GEJ.05_030,02] If as an experienced thinker one bristles against it, it is said: There must be a god no matter what face he has; whether it is one worthy of a god, or a hideously foolish one, it has generally been all the same to the stone-blind man! But can it be all the same to educated, pure reason? I do not think so because pure reason is based on a mathematically correct, logical order and can never, under any constraints, imagine that a master, whose most artful and most organized works show how much knowledge and many dignified experiences he must have had in order to call into being such magnificent and most organized artificial works, would have been a lot dumber and more stupid than the dumbest fish in the water!

[GEJ.05_030,03] How, one says, could I have guessed that a deity, deeply venerated by millions of people, should be so dreadfully dumb? No, listen, great friend, it does not take that much! I am speaking openly now, as it is openly coming from my heart. If we go through the commandments of the deities known to us and examine their visual presentations visible only to us, we have enough! Nothing more needs to be said about it."

[GEJ.05_030,04] Cyrenius says here, "Well, you will hopefully have no objection towards the Mosaic law of the Jews?"

[GEJ.05_030,05] Roklus says, "This is admittedly the best of all commandments that I have come across as originating from gods. God's oneness and the laws, if not exhaustive, are as humane as possible and have a great resemblance with the ones of old Egypt; but he did not reproduce a wise law of the old Egyptians! It is very

nice and laudable that Moses' deity gives a law to children, on how they should behave towards their parents; but the Egyptian's Isis had given quite a wise law to the parents on how they should behave towards their children, because children are people too and should have the full right to demand from their makers a certain something due to them; because they did not procreate themselves into this world and were not asked in advance if they would be all right with being put into this world under very often bitter conditions. In short, the small, weak firstlings have from Moses a law for the behavior towards their elders; but these do not have one with regard to the children and so they stand without any right before their parents, like slaves before their masters. Later and subsequent adjustments were given by Moses with regard to this; but there is nothing in the initial commandment that was supposedly given on the mountain by god."

Chapter 31

[GEJ.05_031,01] (Roklus), "I have dealt a lot with the Jews and know their laws maybe better than some of them because it was important for me that I get to know them most closely. An old proverb says, 'Look and you shall find!' - but so far this proverb did not want to come true for me because I always found what I was not looking for. I have looked for the real and true deity and that with much diligence and with many sacrifices of funds, troubles and exertions of all kinds, and this always with a sober spirit and mind, - but I found nothing, nothing but human deception of all kinds and sorts, where there was no trace of a deity even the size of a mote. Everywhere I found at best, either the belief in patriarchal authority, but always shrouded in an entire jungle of mysticism, or worse the most frivolous superstition or at the worst the maddest belief due to politically menial coercion, under whose aegis (protection), even a spirit endowed by nature with the brightest abilities will not be able to, in the end, keep itself above the slime of the most blatant stupidity. He will become a hypocrite and a monster in his very own eyes because I don't know anything more horrid and abject for the high dignity of a man's spirit than having to accept, due to a law sanctioned by a powerful tyrant, that only the moon shines during the day and causes the day, and the sun at night; and whoever does not believe this, his eyes will be put out, nose and ears cut off, and the tongue pulled out from his mouth. This is the first degree of punishment for faithlessness.

[GEJ.05_031,02] If such a mutilated person still does not believe what is presented to him for believing, the nonbeliever is nailed completely naked through hands and feet on the roughest crossbar; thereupon his belly is slit open crisscross and ravenous dogs are let on it, which then tear out and eat up the nonbeliever's bowels and intestines from his still living body! Who can not believe this, should travel to India and he will find not only this, but thousand fold worse, which the people must do to themselves. And if somebody, as a penitent, would refuse to torture himself most atrociously, woe, woe, woe to him - death is sworn to him with thousand oaths, of course, of the most gruesome and most hopeless kind! And, friend, behind it should be hidden some highly wise, extremely good, most just and almighty deity? If I became a tenfold fool, such a thing would still be impossible for me to accept!

[GEJ.05_031,03] Therefore stop with all the god talk! People do not ever need a God, but they need truly philanthropic philosophy and humanity founded on reasonable principles, and thereby they become completely perfect gods themselves. With pure reason and with their roused searching mind, the sharp

seeing and sensitive people of the great creator nature will soon pick up many important secrets and achieve miraculous things, which none of us have ever dreamed of, and the people will live in trade and change enormously happy among themselves without the old, silly gods; physical death, behind which they will see and expect in their imagination neither an Elysium, nor less some most demented Tartar, will certainly cause them a lot less fear than now, when after discarding their body the real and most atrocious calamity expects them forever.

[GEJ.05_031,04] I did not exist for eternities; do I feel any sadness because I did not exist? Thus I will certainly feel even less of a bothersome sadness for this mad existence in the state of my renewed and absolute non-existence. I find absolute non-existence to be the happiest state of a person who once existed; the feeling of existence, even in the happiest states, is on the whole worse, because with the happiest existence there is the fear of either easily falling into an unhappy existence, or of one day most obviously and most certainly losing the extremely happy state through death.

[GEJ.05_031,05] The perfect non-existence neither has to enjoy luck, nor to mourn its certain imminent loss beforehand. Hence, no death which nature gives will frighten a proper philosopher like me, however, a death by torture will! Is that why dear nature has not bred man from some material generated in her earth humus, so that he should allow to be tortured by his equals!? In short, I see in nature's works a lot of wisdom, although I do not find every action of raw natural force necessarily most wise and most suitable; but I will never raise a complaint about it."

Chapter 32

[GEJ.05_032,01] (Roklus), "The raw and yet most powerful forces of nature cannot work in another way than only extremely raw, and their thus created work is a necessary one; because their uproarious work brings to life the small forces, and these develop into something only when they are brought to life by the most powerful work of the great raw forces. Only by mutual pulling and pushing do the small forces become moldable and start developing the adopted forms, thus stepping into felt existence, which they maintain for as long as they are able to resist in their apartness another, more powerful force acting on them. If this one overpowers the small force, the small separate force is completely done with. The form disintegrates with it immediately and everything is once more engulfed by the great force, as such is shown rather appropriately by the picture of Cronos, who as genitor of the gods devours his children, which was certainly contrived by a wise man of primordial times. Time and the forces acting in it are just the named mythical god Cronos. Time produces everything; perpetually it generates laughing farmlands and at the same time dry stubble fields. Becoming and decaying, life and death, existence and non-existence always stroll along simultaneously. No peace, no rest; a wave calls into existence a neighboring wave, - but between them soon walk along the furrow, the grave! What carries the mark of life also carries the mark of death on the other side.

[GEJ.05_032,02] However, all this is for the careful observer of things, as they come and go, a necessary result of the continual interaction of the different single forces and special forces in great nature. These awake each other continuously and destroy themselves once more struggling as they have struggling called themselves

into existence. Everywhere I see a perpetual game of waves, and the often splendid shapes of the clouds floating in the air deliver quite palpable proof of what highly distinct forms the two-way acting forces squeeze into. Soon a lion appears, soon a dragon, soon a bird, a fish, a dog, very often even a human head, sometimes even a windswept whole person! But how long do these often rather nicely shaped forms last? For as long as a stronger force acting upon them does not first rob them of their nice form and finally even their existence!

[GEJ.05_032,03] Is it a lot different with our form and our existence? Not at all! How much does that change in man from birth on until his old age, if he reaches it! And where is the proud man who a thousand years ago planned to conquer the entire world? There where the snowflake lingers, which with its millions of siblings strived to turn the whole world into ice! Where is the hurricane, to which just yesterday the strongest cedars stood in the way and which threatened to put an end to their existence? A more powerful opposing force devoured it, like Cronus devoured his children! It survives very faintly only in our temporary memory; in reality, however, it has stopped raging for the whole eternity!

[GEJ.05_032,04] When I traveled through Persia, I witnessed an extremely strange natural phenomenon. It was a blazing hot day, so that our caravan had to look for protection from the scorching sunrays under big, shady trees. Roughly a few hours before sunset we noticed in the east a massive, coal-black cloud rise and start moving towards us. Our leaders predicted a mighty storm and advised us not to leave the forest before the storm will have sped pass. We did that, and in half an hour the storm was above us with lightning and thunder. It crashed and raged quite dreadfully in the trees, and some strong branches lost their existence, and the poor foliage of the trees suffered immensely. It started raining, but not too heavily; however, it got darker and darker. After a few moments of rain, among the ever more heavily falling raindrops fully developed toads started falling by the millions down on earth from the clouds. The ones who fell in water swam around quite well, while only a few of the ones that fell on the hard surface of the earth got away with their life for a few moments. The strange thing was that few moments after this odd storm, which lasted a good quarter of an hour, when the almost setting sun sent its hot rays on the surface of the earth again, our toads disappeared and nothing was left of them but a slimy mould, and that only here and there.

[GEJ.05_032,05] Now I ask, where did those countless many toads come from, and who created them? Who other than the natural forces which have met by chance in such a way that from their mutual striving, toads had to emerge! Those which got into water probably found food acceptable to them in their element, and many may have been saved; but the ones that fell on the scorching hot surface of the earth, met an element hostile to their nature and forces striving against them, and the result was the complete decomposition of their insufficiently solid existence for the shortness of their being. Nature always works blindly without some economical calculation, as one can clearly infer from many phenomena; it generates things of one kind or the other always in such an immense number from which in general hardly the hundredth part reaches a solid and durable existence. One should only look at a tree that gets its blossoms in the spring! Who would want to or could count thousand times thousand blossoms? However, if one walks around under the tree only eight days after the blossom period, one will find on the ground a large amount of already fallen blossoms together with the stems; thereupon the falling of the too

numerous blossom onset continues until the full maturation of the ones remaining on the tree."

Chapter 33

[GEJ.05_033,01] (Roklus), "If any extremely wise God was the creator of the tree and its fruit buds, he would surely go about it more economically, because a wise economy belongs in the sphere of wisdom! But from the often extremely uneconomical initial beginning of things, it is more than clear that the things emerging from the raw natural forces in their mutual fight that repeats itself mostly in the same way, are put forth in an immense number, from which only as many reach completion, as to what extent the arguing forces did not silence each other; because with such silence the active cause of the becoming and maintaining ceases and inevitably with it the produced work itself. But insofar the once started fight maintains itself and lasts, its work will also survive with it, prosper and reach a certain maturity.

[GEJ.05_033,02] Would a deity, most clearly conscious of itself and all its actions, be able to act this way with all wisdom and with all of the most tenacious consistency? I say: No, this would have to be for it by a lot more impossible, than I could imagine a most wise ruler who would build cities and palaces with the biggest diligence and expense in order to afterwards destroy them, and would keep doing it on and on! Would there still be such a stupid person on earth to whom it would occur to call him wise?! However, the thinking and much-experienced person should call wise a god, who does the same thing to a much more complex degree, who calls into existence works of the highest internal organic perfection largely only to ruin and destroy them immediately after! No, someone who in the great narrowness of his knowledge and experiences can in his blindness imagine something like that, can do so; that is impossible for me!

[GEJ.05_033,03] Two plus two must be four for the wisest god, as well as for a person expert in numeracy. If, however, any existing god said, 'My dear man, two plus two is five, even seven for me!', I would say to such a god, 'Either you are a fool, or you like taking me for one; because with such numeracy skills it will be hard for you to create a whole world and maintain it! A blind person will become one of the most famous painters sooner than you will draw the worst mushroom out of the earth with your wisdom!' We Greeks had a painter called Apelles, who painted people and animals so realistically that nature, one could say, was outdone. Well, this famous painter certainly drew no line free of charge, but charged well for each one; but how many lines does this supposedly wisest god draw free of charge, for whom for special, wise reasons two and two can, or even must be seven!

[GEJ.05_033,04] Everything is often so beautiful and full of hope in spring! People are already looking forward to a good harvest to have their work and efforts rewarded. They thank in advance the invisible being which, according to the belief planted in them from childhood, they worship as the almighty god, or even as several gods. But just a few weeks before harvest the most immense storm comes and devastates the whole land to such a degree that the good people do not get from the hoped for harvest enough to hide behind a nail! This is an occurrence that certainly repeats itself on earth, as far as we know it, every year in the most different lands regularly, sometimes here and sometimes there.

[GEJ.05_033,05] The blind, superstitious people hurry like sheep to their incredibly greedy priests and ask them, what they did wrong before god or the gods that these struck so hard! Thus, when the people stand before the priests in such familiar way and these legislators, in god's stead, do not have anything to object against the lawful and thus by the gods demanded lifestyle, the priests put on a very good-natured and compassionate face and console the poor sheep as well as they can and like to, advise them with gentle words to be patient, and also explain to them as insistently as possible, that for their own sakes God put to the test of eternal life after the body's death their patience, the strength of their faith and the content submission to his will!

[GEJ.05_033,06] The mythical Job, whose story is a rather good one, is always held before the crying Jew on such occasions; and for the moors there are in their religious books a lot of such small anecdotes that beat down the sadness of poor people. The people then return home with these empty promises, completely consoled and in a certain way merry, and fully surrender to the hope for better times, and that God will not let them perish completely!"

Chapter 34

[GEJ.05_034,01] Here, I only ask what the secular courts would do to a person, who together with several accomplices, would make the bad joke to one night devastate as much as possible the blessed fields of just one small area? I think the Romans would crucify such a willful villain at least ten times, if they caught him, or after some possible medical findings they would banish him for life to an insane asylum. But one still worships a god and holds him for endlessly wise! Not bad, if one feels fortunate doing it! The gods' highest wisdom has the invincible prerogative in the entire creation to play the maddest pranks; it can rob at its discretion, murder and ruin, and it will not occur to anyone even to imagine that it had played a madly bad prank. The superstitious people dare to think only that the above mentioned devastation of the crops was not a good thing; had it been something good, the poor, good people would have certainly saved themselves the walk to the representatives of the gods.

[GEJ.05_034,02] What happens to a person who sets another's house on fire and thereby destroys not only the house, but also everything that was kept in it, and thus turns the other from a well-to-do citizen into a beggar? To my knowledge the murderer and incendiary belongs according to the law on the cross. If, however, the lord god Zeus throws the devastating flash into somebody's house and thereby lets everything be devastated by fire, it is unimaginably other than extremely good and very wise! Woe to the one who would not take it that way and firmly believe it; the Pontifex maximus would let him feel god Zeus' rage in a way compared to which the burning of a house would be regarded as an enormous blessing! I, however, am free to ask the question, and say: If the people representing god consider Zeus' house burning deed as wise and extremely good and just, why do they regard the same deed committed by a human so highly abject that they find it necessary to punish him for it with the most tormenting death?

[GEJ.05_034,03] I, of course, reason and say: True goodness and true wisdom, exhibited by whoever, must forever remain good and wise and therefore deserve no

punishment! The smart people representing the gods on earth secretly know, like us good-natured Essenians, that there are no gods, but only a universal, primordial, raw natural force whose work is purely accidental and degenerates into inevitably nobler forms only in further processes and in the most different branch-offs. That is why god's representatives using their imagination allegorically personified the natural force as a god and presented it figuratively for adoration and worship to the other people, who never thought for themselves.

[GEJ.05_034,04] The god contrived in such a way would have to start stirring and that, of course, as miraculously as possible! Once the people had experienced the god through multiple miracles, they would soon have to put up with his severe laws. Woe to the violators of these laws! So that humankind, in its blind and foolish fear of the once undoubtedly accepted, miraculous god would not pass over into complete desperation after an easily committable sin, the smart representatives of god thought of means for reconciliation with the offended divinity, and invented for that purpose sacrifices and other painful kinds of penance, by which the sinner can again gain the amity of his offended god. And so, everywhere on this dear earth, there are, along with the civic state laws, laws coming from one or the other god. These laws are posed in such a way that even a person chaste and virtuous in everything will readily break at least ten times a day, by which he will have made himself a little unworthy of his god's mercy and liking. He must clean himself by prescribed means in the evening before sunset, otherwise he can immediately lapse into greater evil.

[GEJ.05_034,05] I cannot and do not want to call this bad because there is no harm, if people have a tender conscience, and certain ablutions and purifications of the body have never hurt anyone. But one may not impose them on me and people like me as orders of a god who does not exist! My companions and I know what we know, and nobody can accuse us that we have ever recruited followers for our purest knowledge. But we should be allowed, at least secretly, not to hold X for an U?! We will never offend somebody because we are all people loving men; but we also ask to be left unscathed. Why do the priests of Jerusalem cull us Essenes on and on? They ought to be what they are, and we, what we are; before the forum of pure reason they are not by a hair more than us, - basically neither are we more than they. We do not curse them, but feel sorry for them only because of their crass blindness. However, who gives them the right to curse us, given that we have set for ourselves the difficult task never to judge and debase a person, but only to help everybody with words and deeds?!

[GEJ.05_034,06] If we perform false miracles - because there have never been true ones-, it is done so that we can more easily help blind and wanting to remain blind humanity because it can no longer be helped in a light, purely human way. This, however, should be understood by such priests who call themselves scribes and should nevertheless know how they are at it! They should join us and work with us, and in few years already it would look quite differently for humanity."

Chapter 35

[GEJ.05_035,01] (Roklus,) "But these representatives of god in Jerusalem are first of all addlebrained like the night owls during daytime, at the same time voracious like the wolves, power-hungry and jealous like a red rooster, and still rough, cloddish and abhorrent like the wild boars! Who can live with such neighbors in peace and

unity?! Who must in his just exasperation not testify against them under such versatile circumstances?! Such rejects before humankind must be confronted with the pure truth every now and then before all people; in well-meaning way those must be shown with what kind of most foul scoundrels they are dealing! Thereby we will not take away from humanity anything other than its old blindness!

[GEJ.05_035,02] The fact that this is not very agreeable to the old, in heart and soul petrified children of Abraham, is quite easily imaginable; but we are truly not responsible for it, and it would be high time to clean this old Augean stable! These guys label us as godless and call us blasphemers of the holy of holies. Where is their god whom we defamed and what is their holy of holies?! Their temple, the curtain in it, or the half-iron and half-wooden Ark of the Covenant with the naphtha flame, or anciently with a pillar of smoke, which was naturally a little more difficult to fabricate than the naphtha flame?! Or should the gigantic so-called cherubs represent the holy of holies, or the old manna in the ark, Aaron's staff, or the old oxen horn trombones from whose sound Jericho's walls collapsed, David's golden harp and his crown, or the whole so-called holy script, which the Pharisees may no longer read, but only worship?! In short, I would once like to see the Jews' god and his holy of holies somewhere else, or perceive it in something other than in such antique junk, in which nothing else is evident and discernible than an old, typically Egyptian ungainliness of human artist hands, which is much more distant from something purely divine than the blue of the sky from the earth! If, however, one defames something that is actually nothing but an old, most shameful lie, - what is wrong in that?!

[GEJ.05_035,03] Or should one become a eulogist for an old and rusted human deception in order to do a nice service to the Jewish divinity which, like the Roman Zeus, is a complete zero?! No, an honest Essenian will never do such a thing! We know another holy of holies, and that is an honest and worthy human heart! In it, is the place of true divinity! Every true and honest person should recognize this in himself, as well as in his fellow-men! If he does that, he respects his human dignity in his fellow-men as well; if, however, he does not do that, he gives himself a miserably bad mark and degrades himself beneath the most unreasoning animal. Yes, there can be a god; but man finds him only in the true life depth of his own heart, and this true god's name is 'love'! That is the only and true divinity; except for that, there is none other anywhere! Who really found this, has found the principle of life and will find with it something more, maybe even an eternal, not wasteful life!

[GEJ.05_035,04] One should collect in himself love through love and thus make it mightier and mightier! Through such concentrated vitality one will be able to maybe quite easily and certainly defy with success those other hostile forces and as a winner will be able to forever secure in the midst of thousand of hostile forces acting on him blindly his life continuity, even if not bodily, still in a certain way spiritually, which primarily is and must be a force; what we get to see once is no longer the working force, but only its work. If, however, we take a closer look at the works of the universal natural force, we will soon and easily find that some forces, as parts of the universal primordial force, must have consolidated themselves under some conditions discovered automatically, otherwise, by always being the same, they would not be able to always bring about the same effects. The same effects always presume the same causes. However, a force that manifests itself as being unchanged through the same, always unchanged effects must have in itself a full

consciousness and a bright intelligence sufficient for its work, through which it provides itself at all costs with appropriate weapons, by means of which it can and will at all times arise triumphant from a fight with other, even more raw forces; if it could be defeated at all or be dissipated completely, that which it had produced through its work would certainly never ever appear. If we assume that the invisible force from whose work, for example, the fig results, could be dissipated by other forces, no fig would ever appear!

[GEJ.05_035,05] Through such observation we must recognize in the various effects, which are always of the same kind, a countless amount of forces as indestructibly consolidated, and also see how even we people continually regenerate according to our form and primordial nature. That is why we can also accept as certain that the force from which we have arisen has essentially consolidated itself forever as a remaining life principle. If this preserved itself, every human life can also consolidate itself and afterward survive spiritually for ever and ever if it has truly found its life principle and cultivated it with the right means. I reckon that a life force, once self-conscious and thinking, once it properly found itself and fully recognizes itself and its surroundings, will never find it too difficult to invent means by which it can most definitely forever defy an overpowering, but only raw and blindly acting force, as such is also shown by the people in this world. Let loose all hurricanes and a million lightnings over the pyramids of Egypt! Will they be able to harm the person in their innermost catacombs? In short, even in this world the people show that they know quite well how to protect themselves from the rawest and most angrily acting forces. Who taught them this? Experience, their sharp reason and necessity!

[GEJ.05_035,06] If a generally very little educated person is able to do that, of how much more will he be capable as a consolidated spiritual life! Thus on a scientific field we have an established outlook on the continued existence of the human spirit after the loss of the body and do not need either a Zeus, just as little a Lama of the Indians or a Jehovah of the Jews; pure reason gives us the same in the purest and brightest light.

[GEJ.05_035,07] And thus, my great friend, I have clearly and precisely shown you the reasons for my current atheism and also that my reasons are certainly not made up out of thin air, but are solidly based on many experiences! However, I did not want to remove myself from theism for good! Show me other reasons, and I am a theist! How is it now with this miraculously emerged house for Markus and his family? Give me just a hint because now you know me quite completely!"

Chapter 36

[GEJ.05_036,01] Cyrenius was so amazed by Roklus' experiences and right assessment of occurrences - in the area of peoples' moral-political state of affairs, their diverse customs and life-styles, their religious cults, as well as in the still broader area of the natural phenomena of all kinds - that he did not know with what solid reason he could reply; all of Roklus' descriptions were based on the steady ground of experiences, against which, strictly speaking, nothing could be argued. Cyrenius was acquainted with priesthood only too well and knew on what kind of ground it carried on its old, dark thing. Besides, he recognized in Roklus a good and extremely unselfish man, who only became an Essenian in order to help the

constantly and everywhere suffering people by every means that do not clash with humanity and true altruism towards all people blind through no fault of their own. In short, Cyrenius was constantly more and more taken in by Roklus.

[GEJ.05_036,02] All the other present guests could not have been amazed enough by this Essenian's acumen and only regretted on and on that Roklus had still not made My acquaintance. Everyone was now most highly curious about what I will say to all that in the end. But for Me it was still not time to get involved in a kind of negotiation with Roklus because he was still hiding something in his heart which he had not brought up in this very open instance; but Cyrenius would no longer be a match to Roklus for a further pursuit.

[GEJ.05_036,03] Hence, I secretly summoned Raphael and also gave Cyrenius the sign to introduce Raphael to Roklus and to tell him that this young man will now further deal with him because he (Cyrenius) holds himself too weak and too inexperienced to put forth for Roklus' most sterling sagacity such counter arguments that they would ruin the atheism of the sharp thinker; but this young man will be able to array for him, Roklus, the most founded counter arguments of which he can be completely assured.

[GEJ.05_036,04] Cyrenius then turned once more to Roklus and announced this to him.

[GEJ.05_036,05] But Roklus immediately said to Cyrenius, "Dearest, great friend, if you as a wise, old man of royal descent, who has been governing for so long, do not dare to reply to me with the great wealth of your many experiences and knowledge, what will this delicate young man, who apparently is not yet twenty years old, do with me? Or do you consider my reasons too weak and unsubstantial to give me a reply?"

[GEJ.05_036,06] Cyrenius says, "No, no, not at all. The situation is exactly as I have made it known to you! First try the young man and then judge! "

[GEJ.05_036,07] Roklus says, "Now then, let us see where he found the philosopher's stone!"

[GEJ.05_036,08] Thereupon Roklus turned to Raphael who was already standing beside him, "Now, reveal what you understand! If you can destroy my experiences or hit my mind with blindness, then you can find in me a weak reed which is easily bent to all sides by all kinds of winds; if, however, you leave me as I am, you will hardly succeed to reshape me from your experiences! You can hardly have seen more than Rome and everything you came across on the trip here! You certainly were never in Egypt, the land of the old wisdom, and have definitely not learned from experience how many kinds of faith in one or several gods and goddesses different people have, and you want to take on us twelve giants in matters of experience? Alright then, I have nothing against it; we will see how sharp your tongue is! Start out and disprove my purely atheistic reasons, and show me the god who gets along with a person's pure reason and a person's innermost life principle, which is evidently love! But do not come to us with a different god because he will be rejected from the start, since there can be no other and will never be another! If this is alright with him, he can begin to work on us! "

Chapter 37

[GEJ.05_037,01] Raphael says, “Dear friend, you have worked yourself into a hollow fervor against me a little too early! First let me speak a few words with you, and then it will become apparent if I am a match for you!

[GEJ.05_037,02] Listen, you have given me in advance a formal interdiction to burden you with no other god than only one which your reason favors! And see, I myself truly know no other than the One whom you have found with your reason! The only difference between the two of us is that you wish for such a God that I have the highest honor to really know personally, and at the same time also have the high honor to be His constantly most willing servant.

[GEJ.05_037,03] This one true God is pure love and only through love is He the most complete wisdom and through this wisdom almighty.

[GEJ.05_037,04] This God is at the same time the highest order, truth, justice and all light and life Itself, and all beings and things on this earth - the earth itself with all its spirits and elements, the moon, the sun and all the countless many other stars, which are nothing other than just immense terrestrial bodies, some of them ineffably many times bigger than this earth, which is a sphere like you have always seen the moon and the sun as spheres, from which the latter, the sun, is a million times bigger than this earth-, all these are works of one and the same God, who in His primordial essence is constituted exactly as your truly refined reason imagines Him!

[GEJ.05_037,05] He has knowledge of all the bad and false perceptions about Him and also constantly awakens people who get a true perception of Him; however, they are usually never really understood by the sluggish and blind people in this world, and these remain with their old familiar follies.

[GEJ.05_037,06] You certainly thought that such a real God could impossibly look at and tolerate people’s abominations for so long. For Him, as the almighty master, it would have to be quite possible to knock on the head all the bad and false balderdash. In that you are basically not at all wrong.

[GEJ.05_037,07] I feel and think exactly the same way as you do, and that is why it is that much harder for me, because as a spiritual being, completely consolidated for a long time, I have the power through my will to transform into pure nothing for your senses all those mountains which tower there above the sea, in a moment if it came down to it; being able to do something and not being allowed to is certainly more bitter than wanting to do something and not being able to do it!

[GEJ.05_037,08] That in spite of the possessed power, one may not lay about one no matter how badly one longs to, stems from the fact that for every person in this world it comes down to that – as you noted quite well towards the end of your discussion with Cyrenius – a proper person should find himself and consolidate as a concrete life force, otherwise he will not be able to maintain himself for eternity as a free and independent being against the continual and hostile effect of the mighty forces! Even if you did not express yourself with my words, you still gave the same meaning.

[GEJ.05_037,09] You will realize now that with a person here on this earth where he has to consolidate his innermost life principle, without any foreign, forcible

assistance, purely according to his knowledge and completely according to his most free will, one cannot lay about one with the heaviest beating. As long as people somewhere have found out for themselves such a life order under which a moral as well as physical existence is conceivable, one lets them exist in it for as long as they do not go over into too big degeneracy. If, however, this happens with any people the master of the heavens and earth is always there and leads the degenerated people back to the right life order, as it is now the case with the Jewish people."

Chapter 38

[GEJ.05_038,01] (Raphael) "You were in India probably and saw quite a lot of abuses, in particular the strong penances. Such a thing is for the pure rationalist an obvious folly, linked with at least an apparent cruel arbitrariness of the priest caste there. Only it is not exactly as it appears. These people live in a land, which has the greatest growth ability for plants as well as for animals and people on earth. Go in the woods in the mountains in this land and can walk around for days to find just one small, dry sprig on an old tree; if you break off a twig from a tree and put it down completely loosely and openly even on sandy soil, you can come after one year, and you will find the twig certainly still quite green, very often even with roots driven in the earth.

[GEJ.05_038,02] So viability, especially in the highland regions, is very strong in plants as well as in animals. One can significantly wound an animal or even a person, and the wound will cause no great pains because the air covering it there is more beneficial than the most beneficial patch here. If somebody strikes you here with a cane or a rod, it will hurt for several days; there, you can get a thousand strikes with a rod, and you will hardly feel a strike until the next one. Try to put a nail in your flesh here and you will feel pain that will become intolerable! You will swell up; the most burning inflammation, even a deadly burn can appear, or the wound will start to fester and cause you unspeakable pains; not in the aforementioned regions of India! You can walk around for years with a nail in your flesh and you will notice almost no pain from it soon after putting it in because the air is so balmy beneficial there that an inflammation can almost never occur with wounds. If this does not occur, there can be no talk of pain; at least not an intolerable one.

[GEJ.05_038,03] At the same time, however, the people there are always very excited because they are animated by too many natural elements and would go over into degeneracy unequaled on earth especially in the sphere of the mating desire. The harsh penances keep them the most from that. Their flesh is in a certain way deadened by the harsh mortifications, and in addition they are persuaded by the engrained fear of the fire of hell, which the priests portray as lively as possible so that it starts burning them from the description; the Indian fears fire the most because this causes him the greatest pain his flesh is able to feel here already. Through the harsh penances which God the Lord allowed and tolerated for the Indians until now and for much longer, the soul of these people will be preserved in its human life form and then, in the eternal afterlife, will be able to go over into a higher perfect existence.

[GEJ.05_038,04] You will, of course, object to that and say, 'Let these people form in a scholarly way and they will certainly not go over into all sorts of fornication degeneracy!' – They will not, my most treasured friend, in spite of your pure reason!

For people whose imagination is naturally too roused, science is a true poison for life! Let us assume that the imaginative and visionary Indians possessed the scholarship of Greece, Rome and Alexandria and the whole world would not be safe from them! Arts and sciences would only put in their hands all sorts of means to become one of the most dreadful and degenerated people on earth because they would soon bring to light things that would surpass by the highest degree everything done at one time by Babylon and Nineveh and entire Egypt, Athens and Rome. The mountains would have to give way to their wantonness, they would build cities which would immediately reach over entire most fertile lands and they would dam rivers and streams, so that immense lakes would form. In a nutshell, the Indians initiated in all sciences would become the most terrible people in the entire world, even if now they have such meek tempers and looks!"

Chapter 39

[GEJ.05_039,01] (Raphael) "Incidentally a people that have a big imagination are never educated academically too profoundly because the too powerful imagination and the fantasy originating from it always hinder that. It suits these people better to look at all kinds of silly pictures in their imagination, than to really think logically about one or the other appearance; by the way, the strict penances that you saw do not occur as often as you think and were told. A rich man frees himself, and the poor man will only be convened to it, if he really committed a significant offence against the existing laws. Thus, there still exists in India a patriarchal order against which one cannot just lay about one with lightning and fire from the skies. To be sure, there is a most stark mass of the greatest superstition, which should be steered; but because such superstition is for sure always the richest fruit with all those peoples who have a very active imagination, one cannot lay about one straight away with the most violent beatings!

[GEJ.05_039,02] It is still better to leave people in superstition, than to initiate them into all the sciences; superstition fastens the Indian on the ground, while science would all too soon give him eagle's wings to immediately spread out ruinously across the whole world. Yes, if it was possible to transfer all the Indian people with one blow into a state of purest knowledge without any effort on their part, they would be astonished for a while about how they could have allowed the great and absurd folly to rule over them for so long. However, soon afterwards they would flare up in rage and fury towards their priests and at the same time towards all other people's personalities so that these would all have to jump over the sharpest blades. They would carry out a purification from which the whole earth would very soon look blood-red. And what would have been won by it in the end? The ignorant part of the people would be, of course, massacred and from the academically awoken people would arise nothing but blood thirsty tigers!

[GEJ.05_039,03] The fact that it would happen like that you proved as a purely reasonable person through your great anger towards all divinities and especially towards their so-called representatives. If you had my power! Oh, how fast you would put an end to all priesthood in the entire world! But what would happen hereafter with the other people who cling to their priests' neck and crop and let themselves be led in all directions like the lambs by their shepherds?! Would you be able to transfer them all into your pure reason through a dictum? I tell you: This would be a difficult task! If everyone knew equally much, everyone would also have

to own equally much in material means, if one did not want to starve. Because if he went to his neighbor and offered him his services and said, 'I know this and that!', the neighbor would say, 'I know the same, have arranged everything accordingly for a long time and do not need anything from anybody! Everyone should provide for himself!'

[GEJ.05_039,04] If a father said to his children, 'Do and learn this and that!', the children would say, 'What should we still learn and do? We can do and know everything you can do and know, and act accordingly! What more do you require from us?'

[GEJ.05_039,05] If in your old age, when every person becomes weaker and frailer, you needed a servant and would say to the next best one who could do something for you, 'Look, I have become weak and need your help for which I want to pay you well and will do so; if I die, I want to appoint you as my heir!', - do you know what the addressed would say to the one in need of help? Listen, he would say exactly what you yourself would say to somebody, if he addressed you with regard to a constant physical service! You would say to him, 'Friend, I do not need to be somebody's menial and servant because I am as well-to-do myself as you are and do not need to go into service to earn my living by the sweat of my brow! Who needs it, can slave away for his neighbor; I will let it be!' – See, what I tell you now, was the case for many hundred years in old Egypt! All the people became wise, and everyone was rich."

Chapter 40

[GEJ.05_040,01] (Raphael) "What was the result of this? Look and listen: Nobody wanted to be his neighbor's servant any more, everyone worked and lived for themselves in the end, and no one was to be had at any price for his neighbor's use. However, the people saw in the end that such a life is basically a quite severely wretched one. The oldest of the people saw this evil first because above all they had need for a service and held council on how they could be helped. A wisest among them said, 'The world is big; let us go out and check whether there are no people anywhere, who are poor and would gladly serve us for a good wage!' They went to Asia and soon found what they were searching for. However, the close small peoples of Asia soon noticed what went on with the very rich Egyptians, wandered about farther in the Asian lands and bought the servants in order to then sell them in Egypt more expensively. And see, that is how slavery and slave trade emerged, and they are commonplace almost everywhere nowadays. Can you praise such a fruit of the former, overly great general wisdom of the old Egyptians?

[GEJ.05_040,02] The actual old, wise Egyptians got clever through experience, but did not at any price initiate their servants into their deep wisdom; this would have soon easily turned their servants into rich people, who would not have enjoyed serving and working any more, and then the old, wise men would once more have had nobody, who would faithfully serve them and work for them as requested.

[GEJ.05_040,03] But have you seen slaves in India? Bought ones, that is? Certainly not! There are slaves of their own superstition which is bad, but not as bad as the business slavery! The sold and bought slaves are treated as pack animals and are kept away from any spiritual education for a long time. Their thing is: obeying blindly,

enduring silently and suffering bestially, in the contrary case the arbitrary, greatest and before no worldly court accountable mistreatment of the same! Even the killing of a slave, if it is done by his master, is subject to no legal punishment! Only if your neighbor killed one of your slaves, would he be obligated to compensate you.

[GEJ.05_040,04] And see, this misery of humanity is and still remains a result of that era of Egypt in which humanity was generally wise to a high degree and very well-to-do and nobody had to suffer any punishment for a committed sin, because nobody really had even the smallest reason to sin against his neighbor, because everyone had so much of all that was needed to live, and did not need to go to his neighbor for anything for years! But when slavery emerged, laws were invented according to which a slave owner could never sin against his slaves, no matter how cruel he was. What should penance be good for, where no sins can be committed?!”

Chapter 41

[GEJ.05_041,01] (Raphael) “But later, when the lords of the land became rich to varying degrees through the slave’s work, so that some became significantly richer than others, soon envy, quarrel and strife popped up, and then it was seen to be necessary to create civil laws that everyone had to obey; even the Var (Pharaoh = shepherd) was not excluded from this. Then they also soon began to cultivate the slaves so that they were taught impressions – naturally quite dubious ones – of the divinity and so an allegorical personality for every single visible effect that came from God was given, which the slaves had to honour as a divinity. In this way the slaves that had become more powerful became tamer and gentler with time and bore their fate with greater patience; for they feared the invisible rulers very much, because they had come to a sort of conviction through the secret arts of the Egyptians that there were truly such gods and that they should not be joked about.

[GEJ.05_041,02] If, as we already said, the slaves had not become powerful – both through the increase in their number as well as through the annually renewed purchases - the ancient Egyptians would never have taught them to recognise any false gods and even less any more genuine gods; only the fear of the raw physical power and strength of the slaves forced the old, very wise Egyptians to teach the slaves some notions of the divinities.

[GEJ.05_041,03] But now just consider the situation of the old, wise Egyptians! They were wise and rich; whatever one had and understood, every other understood as well, the same also had riches and had no need at all to serve his neighbour for bread; each only worried about his wealth and his children. As long as the people were younger and stronger, such egotistical running of the household progressed well; but when the people became older and weaker and more fragile, the longing for reward awoke in them. But who was supposed to attend to them? You say: Their children! That would all be fine; but at that time Moses had not yet announced the Commandments of God to the people. According to their inherent laws, however, the children were nothing more than any other free person in relation to their parents. The children served and obeyed their parents only until they came of age. After this they became free and no longer had any responsibility towards their parents; for their pure common sense had created such a wise principle, according to which the children as works of their parents owed just as little as a house owes its

builder anything, except that he may live there – but how he does it, is the foreman's and the builder's affair. If the house has been built well, one may live in it well and comfortably; but if the house was built badly and carelessly, it will serve as poor accommodation, for which not the house, but the foreman himself carries the blame.

[GEJ.05_041,04] Well, the parents would well have brought up their children so that they would then have served them their whole life long; but the children had also received the five senses through the education by their parents, often more practical than theoretical, and so they became wise egotists like their parents, and the parents were then forced to look around for external servants. These came and served; and the old wise men's pure common sense told them: If we want these people to remain our constant servants, they must not be allowed to learn even the least about our wisdom, otherwise they will become in the end like our children who also do not want to serve us because they have been let in on all our wisdom!

[GEJ.05_041,05] For a long time the slaves remained accordingly very foolish and received no other education except for what they had to do as servants and labourers. But the slaves multiplied very much and began to realise their power, which the old wise men secretly began to fear very much! Then the pure common sense of the wise men said: Quickly make people out of them, otherwise they will tear you to pieces like great herds of the most savage animals! Only then did they invent these familiar gods for the feared slaves and had all sorts of miracles carried out by the gods before the slaves. In this way the slaves were intimidated and then willingly served the old Egyptians as their own caste of people with doubled industriousness. Only then in this way did Egypt become extremely prosperous, attracted many foreigners, among whom there were also enviers and traitors, through whom great dilemmas were caused in the later times.

[GEJ.05_041,06] You see, those are sheer works of the human, pure common sense which seems to me to be the same as a person who begins to run up a high and steep mountain and can never give up once he has begun the run! You can easily imagine the consequences of this yourself."

Chapter 42

[GEJ.05_042,01] (Raphael) "The Indians managed their affairs much more cleverly! The nation sticks to its superstition, in itself innocent, but nonetheless still believes in a very highest divine being and in its worldly representatives, who bear the most arduous concerns about the maintenance of the old stereotypical order, so that nothing new is added, but also so that nothing can be taken away from what the old books contain. And so in a thousand years the Indian will also be exactly what he is now and what he was several thousand years ago. The worst is his atonement and the fact that he has to make himself his own judge.

[GEJ.05_042,02] He can be strict against himself beyond all human comprehension, because no injustice happens to a person who freely desires something; but at the same time the good thing about the Indians is that there are no evil characters among them and no traitors. No-one sues his neighbour, and among the many million people there is no-one who takes joy in another's misfortune! But that is the reason why the Indians have become such an old nation in their ways and will

become even older. In time, when some foreign people come to them and teach them another religion, other customs and other traditions, then they will become less calm and less satisfied, they will no longer judge themselves and will not do penance any longer; but they will judge and persecute the others and will place on them the heaviest penance. They will soon be like the Pharisees in Jerusalem, who also lay the most unbearable burden on their believers and judge everyone; but they will not tolerate any judge above themselves and touch no load or burden, not even with the tip of their little finger! Do you find that good or better than what you found among the most innocent Indians?”

Chapter 43.

[GEJ.05_043,01] (Raphael) “You see, above India, on the other side of the highest mountains on this Earth, there is another very large empire which encompasses at least five times as many people as the Roman one. All those people have almost the same religion as the Indians. They live in the greatest peace and order, are very temperate, sober, frugal, hard-working, assiduous and full of the blindest obedience towards their teachers and leaders, and their emperor is their complete lord and ensures most vigilantly that a stranger can never penetrate anywhere into his great land. For this purpose his whole land, wherever it has flatter borders, is cut off from the neighbouring lands of the Earth by a most colossal wall, over which no hostile army might force its way. At the same time this wall is equipped with towers, inside of which a strong guard is on constant look-out, and which is strong enough to turn back most decidedly any foreign approach.

[GEJ.05_043,02] Only a messenger of the Brahma (Brau ma = is right) from upper India has the entitled right once a year to go over this wall into the land, because he, the bearer of praise, or likewise of rebuke, from the Lama, has to bring it directly to the emperor himself in a heavy, golden box. This messenger, in fact, comes with a great and shining entourage up to the wall at the designated time to the designated spot and begins to make a great noise down below. At this a basket is let down from the high wall. Only the messenger alone may get into the basket in which he is then lifted up; his entourage however must wait there until the messenger has come back again.

[GEJ.05_043,03] But the messenger is carried for the long distance of some twenty days' travel away from the wall in a palanquin, out of which he can see nothing but the sky. Only in the great imperial city, which has more inhabitants than the whole of Palestine, is his foot set freely on the ground and he is led to the emperor with all honour. There he hands over the golden box with its contents and lets the emperor know the desire of the great Lama, at which he is handsomely rewarded and released in mercy. Then his return journey immediately begins again, which always resembles the previous journey there to a T.

[GEJ.05_043,04] At such a journey of a messenger from God to the emperor and from the emperor back home again a large number of people always stream out onto the street along which the messenger of God, who of course does not get to see anyone except the trusted palanquin bearers while getting in and out, is being carried to the emperor with indescribably great ceremony.

[GEJ.05_043,05] If you ask the people why they never get to see the messenger of God, and even less to speak to him, the people, quite full of the highest humility, will answer you this: such a demand would be an unforgivable sin. It is already the mercy of the great God in highest abundance that they can see from far away the holy messenger of the great God being carried, through which everyone who sees a little receives so much blessing that it well suffices in abundance for another ten times a hundred thousand other people of the great empire, which they believe is situated exactly in the middle of the world. Well, that is taught to the innocent people, and they believe in it as firmly as rock.

[GEJ.05_043,06] Indeed, the messenger himself also knows about this belief; but he knows something else, namely that that he is not allowed to see the land and its on pain of death, in order not to possibly betray it in some way. For treason is the highest crime in this land, which is immediately punished in the most severe way, even for a hardly noticeable little thing. But the people of this empire are nonetheless very loyal, true and extremely obedient, despite all their foolishness. Can you be annoyed if the people are kept in their foolishness and tended by the leaders and are very happy, even if the emperor and his first servants secretly know something quite different? Or is that all not just like your order of Essenes? Is God unwise and unjust then if He allows and tolerates all this, as long as the people remain full of patience and humility, and if He also tolerates you lascivious Essenes? Speak now, my friend, if you now have something to object!"

Chapter 44

[GEJ.05_044,01] Roklus, whose eyes were constantly widening the longer he listened to the named youth, exclaimed in great excitement to Raphael: "But listen, boy! You are hardly sixteen, and yet you come to me with knowledge and experience that another honest man despite all diligence would hardly have achieved in sixty years. I do not mean to speak now about how you have seriously persuaded me to accept one true God, who looks just as my heart has long been wishing secretly, and I now have nothing to say against you, but instead simply to ask how and when you came into such knowledge and experience.

[GEJ.05_044,02] You know another empire beyond India about which I have hardly heard a drivel a few times, and then only in India; for an Indian told me such fantastical things about it very innocently that I could hardly hold back a laugh. Only now through your words I am coming into a more correct idea of this fabulous empire, whose inhabitants are supposed to possess the greatest culture in regard to industry, arts and crafts. Yes, you are certainly completely right and also seem to be most familiar with the magic of all nations; for otherwise you would have certainly never made any mention of a certain omnipotence which is yours!

[GEJ.05_044,03] Truly I now see, even if still somewhat dimly, that the godhead allows everything as it is now to be and happen on the Earth for truly highly wise reasons, since it can only be to do with the education of the soul, but not with the well-being of the bodies of man! But it's not about my full insight or non-insight into this affair now at all, nor are the old cedars of Lebanon falling over with one blow – but instead, which is of the highest interest to me, it is now all quite simply only about how you came to all this!

[GEJ.05_044,04] You do not need to tell me any longer now how old Mark's new palace-like house with a garden and the harbour and his very new ships came to be; for you stand before me quite obviously as the magical builder and have already betrayed yourself as such, probably intentionally, in order to test me and see whether I am not too foolish despite my inspired reason to understand the words you have thrown down.

[GEJ.05_044,05] The field of magic is an enormous and unlimited one, and even the greatest master is and remains nothing more than a school-boy-like beginner. We Essenes, just between us, certainly know this well, since we have indeed Persian and Egyptian magicians on our payroll who are capable of performing miracles at which the likes of us become quite dizzy, although I myself also am not quite a layperson; but apart from that, I have seen magicians in India who have performed things there, in comparison with which all our magic can be seen as the purest child's play! I would have given a thousand pounds of gold if the king of the magicians of Thebes had taught me only some of his unsurpassable conjuring tricks; but he could not be moved to do this for any price.

[GEJ.05_044,06] And so you may just as well be initiated in some secrets that I have never dreamt of, and you can use your invisible accomplices and natural spirits who serve you in any way you might want, and it is therefore an easy thing for you to create a whole mountain, and all the easier such a house and so on in one moment. For I saw the magician of Thebes that we mentioned earlier transform in an instant a wide landscape before us into a lake, out of which several islands rose and on whose surfaces several ships were floating. The lake could be seen for several moments; then the magician made a motion and the previous landscape could be seen again untouched.

[GEJ.05_044,07] Indeed, for this purpose he led us into a very dark closet and through a window he let us see the landscape, which was quite the same as it was outside the closet. Then he closed the window, made a few signs, then opened the window again, and there was no trace any longer of the previous natural landscape, but instead we saw the previously mentioned sea landscape spread out near and far, and everything was as natural as anything can ever be. Only I noticed a certain drawing of the eyes, the reason for which being the great surprise.

[GEJ.05_044,08] The magician then said that he could conjure up another number of the most wonderful landscapes through the very same window – but such a thing would cost us much gold; therefore we let our further curiosity pass. I asked him whether he could also fix such a landscape so that it would remain. He confirmed this and then suddenly hid himself. When we came out again into the open air, there was no longer any trace of the sea landscape.

[GEJ.05_044,09] I ask how such a thing was possible, but I can answer the question myself, that this magician of Thebes was obviously much more familiar with the secret powers of nature. How else would it have been possible to conjure up a lake landscape through one and the same window that I had previously seen the real natural area very well and to make the previous real landscape disappear completely? He then made the lake landscape disappear again, of course, and the first natural landscape reappear; but he could also have let the lake landscape exist

for ever – what he did not want, however, because the previous area had already been for a very long time one of the most fruitful, and such beautiful fields, meadows and gardens are obviously of greater use to humanity than a sea-like and incalculably wide lake with some islands and ships.

[GEJ.05_044,10] I would have willingly given him two hundred pounds of gold for this conjuring trick; but he did not want to hear or know anything about it. His house must have been quite full of all sorts of the most powerful natural spirits, without whose help the magician would never have been able to create the mentioned lake landscape!

[GEJ.05_044,11] And so then you too, young conjuror, have brought this into being, the sudden appearance of which actually enticed us here! It is a quite completely similar conjuring trick to that which I and these eleven companions saw in Thebes, the secret of whose creation I would pay much gold to know; but I know that that is of as little use to you as to that magician of Thebes. For you are still young and will earn much gold and other treasures through this.

[GEJ.05_044,12] You must certainly now see that I do not even want to entice the truth out of you; but only I would like to hear from your mouth how, where and when you came to such wisdom and to such magical skills! You have brought me and my companions to the acceptance of a true, highest divine being, and it will therefore not mislead you if you tell me at least how you have come to all this at such a young age!”

Chapter 45

[GEJ.05_045,01] Raphael says, “You are really a strange person! Your many experiences have made your head so crazy that you now do not know how to tell the difference between false and actual truth! If you had only asked the magician staying in Thebes to conjure up a sea landscape without a chamber and window, he would not have done that for you for a whole world full of gold, because such a thing would have been quite impossible for him; but in this familiar chamber he could have conjured up for you several other landscapes through this particular window!

[GEJ.05_045,02] This magician should only conjure up a solid house in the open nature equipped with everything and able to remain! But that, as we said, he would not do! Therefore that is a work of God, quite honestly – and the other is only the work of a man who is basically only an expert engineer of nature and not at all a so-called magician.

[GEJ.05_045,03] But if that is a work of God, then my wisdom is also the same! Everything that you find in me is from God! Therefore do not ask any more how, where and when I received all this!

[GEJ.05_045,04] People can certainly perform miracle-like deeds for the eyes of other people; but those are no miracles at all, but instead things that were brought forth quite naturally with very natural means, which only seem to the layman to be a miracle because he has no idea of either the means or of the ways to make use of them for a particular purpose. But if someone tells him the means and their use,

however, with the corresponding success resulting from it, he will immediately be able to perform the same miracles as that same magician whom he previously considered to be a miracle-worker.”

[GEJ.05_045,05] Roklus says, “Even the conjuring up of a landscape by the magician of Thebes?”

[GEJ.05_045,06] Raphael says, “In any case, but the means for this are somewhat difficult to receive; for that magician invented a means himself, and the method as well. He will certainly not reveal these, and so it is very difficult for you to achieve the same thing that he performs there and what gives him the reputation of a major magician.

[GEJ.05_045,07] But if you understood how to melt pure sand and to make out of it pure glass and finally to burnish and polish it as one burnishes and polishes jewels – a skill very well known to the Indians – you would soon see the miracle very clearly, and all the more clearly if you were also a sort of Apelles, for whom it was possible to paint the water with colours so deceptively that he even deceived the birds with it.

[GEJ.05_045,08] Your magician is a famous jeweller, can make glass out of sand, likewise burnish and polish it, and is also one of the best magicians in the whole of India, particularly at drawing and painting the area, of course to a very narrow extent. He constructed his own device, to allow his painted landscape to be seen through such a glass blown especially for the purpose, and it is performed through such a visual illusion that you have seen yourself with your sea landscape.

[GEJ.05_045,09] That is now a very secret science which the Phoenicians, and through them also the Egyptians, discovered, and they, keeping it extraordinarily secret, used it for their most extraordinary conjuring tricks. In a few millennia all the nations will have the clearest insight into this; but then there will be no people any longer who, equipped with common sense, will consider such an event to be a miracle, and on top of that one of the most extraordinary sort.”

Chapter 46

[GEJ.05_046,01] (Raphael) “I tell you that there will come a time when the people will drive on iron roads as fast as a flying arrow and will speak from one end of the world to another in lightning speed, and will fly around in the air like birds, far over the seas and lands – and yet no-one will consider them to be magicians, and even less gods! Truly the ever-existent priesthood will constantly make every effort to prevent such a revelation coming to the people; but their efforts will also always be totally in vain!

[GEJ.05_046,02] The more they attempt to lead the people in night and all darkness, the more they will wake the ever-existent spirits of light to their greater opposition, and there will always be a greater and more intensive light spread out among the people, until in the end the priesthood themselves will be forced to swallow the bitter pill of light and become apostles of the light; but much fighting will be needed for this.

[GEJ.05_046,03] It will come to pass that the magicians will be highly persecuted, and the seed of this persecution already exists in part among the Pharisees, who are not disposed towards the magicians, but also for the most part among you Essenes, who are now buying up the magical skills from all over the world. You now look at each miracle-worker with secretly very envious eyes, particularly when he performs some miracle that you have already collected and locked away inside your walls to deceive the people.

[GEJ.05_046,04] But it now pleases the Lord God to gradually allow not the priests, but quite inconspicuous people to make very extraordinary inventions, through which the people are placed at an extraordinary level of culture.

[GEJ.05_046,05] On the other hand the priesthood is certainly becoming stentorian and beginning to even agitate with fire and sword, but all that will be of no good to them; for the harder they begin to fight, the more nakedly they lay their selfish and domineering evil desires before the eyes of the people and lose their every faith and trust.

[GEJ.05_046,06] For no-one will place any further trust in a person when one has noticed once already that he wanted to deceive somebody, yes, not even if he comes forward with a very real and true matter; for one fears then some hidden bad intention hidden in the background and keeping evil watch in the background and. Therefore there will be not only the partial, but also the entire end to a priesthood which has exposed itself too much through its dire eagerness.

[GEJ.05_046,07] But the Lord God has determined such a thing for eternity through His order so that everything bad and false always destroys itself; and the more they begin to strive for autarchy, the sooner they will destroy themselves.

[GEJ.05_046,08] All the evil-doings of the people of this Earth resemble a slack machine which becomes all the more totally useless the more continually and actively it is used. The human body also becomes used up and destroys itself all the faster, the more passionately it is made active in its avaricious strivings

[GEJ.05_046,09] Therefore there is never a reason for a true philosopher of life not to believe in a true god, because he sees all the priesthoods performing adverse things and committing things which make his common sense want to repent. For the Lord allows all that; firstly, so that the true common sense becomes all the more awake to true activity, and secondly, so that the terrible things destroy themselves all the faster and are totally annihilated.

[GEJ.05_046,10] In the day no-one looks for a light and no-one even pays attention to the true value of it; for the cloak of night does not depress him in any way. In the day one can easily go for a stroll, because one can avoid every ditch, every stone on the street and every precipice, since one can see all that from far off. But in the dark of night things are quite different; then one can only proceed with effort and highly carefully!

[GEJ.05_046,11] How welcome is only a small flame of light to the traveller, which illuminates several steps along the path ahead for him in need, and with what longing will the light-loving traveller in the desert wait for the coming morning!

[GEJ.05_046,12] And behold, it is just the same for the spiritual lovers of light in the middle of a spiritual night, which for the most part brought the priests' disdainful avarice and the desire to dominate the often very gullible people; but the darker it becomes, the more the lack of light is noticed and the higher the full value of the spiritual light is treasured.

[GEJ.05_046,13] People, once they have been completely fully eclipsed through their upbringing from the cradle onwards, certainly do not notice the spiritual lack of light and feel quite comfortable among the blind comforts of their priests, who constantly know how to tell them a large number of edifying stories about people who are long since dead, it is true, but nonetheless who once lived piously and faithfully according to the statutes of the priests, which do this with the freshest colouring possible. That calms the totally blind completely; they often weep in sheer emotion and are made to feel quite placid, which naturally never brings the priests any harm.

[GEJ.05_046,14] Such people, as I said, feel the pressure of their spiritual night as little as a person totally blind from birth has ever felt the pressure of the very darkest night; for him the sun neither rises nor sets! But the night depresses in quite a different way a person who had been used to walking in the continuing light of the eternal day of truth and then has to begin to howl like the best singer among the wolves if he wants to keep his skin safe!

[GEJ.05_046,15] Imagine the situation when a few seeing people are in a community in which everyone is blind! Now one of the seers will begin, however, to give a description of the great magnificence of light and of its most magnificent spectrum of colours. The blind would immediately order him to be silent and call him a cheeky and malevolent liar, while he would be more than tangibly convinced of the brightest truth! Tell me, or consider, how then the seeing people would gradually begin to feel depressed, and particularly if the seers possessed the best means to make most of the blind in the whole community see, if only they wanted to! How would you with your pure common sense feel?"

Chapter 47

[GEJ.05_047,01] Roklus says, "That would be a very most desperate situation, and even more so for a seeing doctor! In that case it would be a thousand times better not to insist at all than to live as a seer among the blind who are full of distrust, self-conceit and arrogance! But you are right, dear, very highly wise boy! That is how things are in the world, and not otherwise; therefore in my opinion it is better to leave the blind alone and to avoid every contact with them as much as possible. If they become devoid of every seeing leader in this way, then in the end they will sooner or later reach the edge of a precipice over which they will all inevitably perish. Their end is sad, it is true, but a certain one, and no-one can save them from it!"

[GEJ.05_047,02] Raphael says, "Now you have judged very well, and behold, thus the Lord acts with the people according to His order! Whenever some human community or even a whole nation freely and willingly becomes hostile to the truth and the light from heaven, the Lord then allows such a nation to descend into the

complete night of life. In this, one screaming foolishness soon occurs after the other and reveals in this way to all those who see just a little their own evil blindness and lies in every desire, striving and acting. Such an incurable nation must then finally come to the edge of a precipice which must consume them without any mercy or compassion. But those who see will spread out and begin to bless the surface of the Earth spiritually and physically with their light.

[GEJ.05_047,03] But the Lord certainly never allows a nation, as long as it has even a very slight shimmer of true light among it, to reach the edge of the precipice, because a warning notion of the destruction still lives in the shimmer.

[GEJ.05_047,04] But wherever a positive hatred has risen in a nation against the light of truth and the people and its priests begin to be hostile and persecute the seers in every possible way, as, I tell you, has long been the case among the Jews, then there is also an end to the Lord's patience, and such a nation can never more escape its downfall.

[GEJ.05_047,05] That is then the time when the Lord Himself comes to Earth from heaven and passes judgement on the evil and blind sinners, as is now the case on the Earth, and indeed in the most beautiful land of the Jews, the former people of God!

[GEJ.05_047,06] But the Lord will now gather the few faithful seeing people around Him and give them the fullest light from heaven; alongside this light, however, everything that is without light will not be able to exist, but instead it will be driven to the furthest edge of the inevitable precipice. Then no false wonder is of use to you any longer in front of the seers, but instead only one which proceeds quite truthfully from the power of God which He has laid in the heart of every person who sees the truth.

[GEJ.05_047,07] For as the false and the blind faith, which is actually superstition, only too soon exposes itself through all sorts of lies and deceptions and through an ever-increasing lack of love, so a true, living faith arises through the fullest truth in all things without any holding back and through an ever-increasing love among the people and towards God and out of such truth and love in the strength of God and power that God has laid in the heart of every person who sees the truth.

[GEJ.05_047,08] What use to the people then are all their secret arts and knowledge, if even the seeing starlings in the end call forth from the roofs to the false prophet in front of the whole world: You are a constantly self-seeking evil deceiver and perform your miracles before the blind! But you will never deceive the true, seeing children of God; for these possess something else in their hearts through the strength of God, which is the spirit of eternal love, and they see through your miserable deeds and your evil intention in the most exact way. Therefore pack up your old deceptive tools and become a seeing person in the true strength of God – or we starlings will rob you of the little shimmer that you still possess! – Tell me, could you be angry at the starlings for this? Truly there is nothing more annoying for the deceiver than if one encounters him with the full light of truth; but he must recognise it nonetheless in the end at the mercy of someone else!

[GEJ.05_047,09] Look at the unmistakable miracle proceeding from the true

strength of God! You are an Essene and in addition a leading magician of this order. You make the dead rise, you pull the moon out of the sky under the noses of the amazed spiritually blind, you make trees and grass and water, cliffs and walls speak. What would you then say if these starlings of people of all races and classes begin to explain to you quite loudly how you and your assistants, when your working hours call you into the cloister, wake the dead and make your trees, grass, water, cliffs and walls speak, and if they then brought forth a dead person to you and demanded that you brought him back to life? What would your pure common sense and your sharp understanding say to that?”

Chapter 48

[GEJ.05_048,01] Roklus says, “I would have to let it happen without any opposition; for truth remains truth, whether it harms me or helps me! But I now know what you actually want to say to me by this, and that must have to consist of the fact that our order is something bad and finally our downfall will come to us soon, as soon as the pure light of God from heaven has enlightened those hearts of man. Friend, that is indeed a truth, to which cannot be objected – for if all the people or at least a large part of them are initiated in all our secrets from God, our work will certainly have reached an end for ever – but at least one will never be able to say of us that we did such a thing with even a spark of selfish, evil will, since in this highly troubled time nothing but only the earthly well-being of the people lay in our hearts, and our cloister is actually nothing other than an institute for love and friendship. We chose no poor means for this!

[GEJ.05_048,02] Certainly one could say: every fraud is already poor means! But there I retort to any god: yes, fraud is certainly always poor means, if I combine it with even the smallest evil intention for whatever selfish reason! But if I see that a person cannot be healed in any other way than with an open fraud, and I then seize this one means out of pure love for the suffering brother and help the person unmistakably, then even the worst fraud is and remains no bad thing, but instead only a highly good and just means against which no god is in a position to object to me. I want to simply give you an example out of my Essene experience of life to back up what I said, and you will have to say I am correct, even if you were ten times a god.

[GEJ.05_048,03] A weeping man came to me whose dear, young and extremely good wife had become ill in a certain way, a sickness of which she could only be healed in all certainty through a one and only means well known to me. Every other medication would obviously have brought death and made the husband into the unhappiest person in the world. But the wife had such an antipathy against the known means that she wanted to die ten times over rather than to make use of this medication for her certain healing. All persuasion did not help, and the husband went from one depth of despair to another. But I, never embarrassed by a good suggestion in such situations, immediately said very seriously and decidedly to the wife in front of her husband: Oh be quite calm, I know a hundred other means that will heal such illnesses much faster and more certainly than this named one! But in this I had already lied through my teeth; for I truly knew no other for all the treasures of the Earth. This true cardinal lie was the first deception for the best of the patient.

[GEJ.05_048,04] The second and greater lie consisted necessarily of giving the known drug another name, mixing something ineffective into it and thereby changing the form, colour and to a certain extent the taste, and then placing it at their disposal for a steep price. Three pounds of gold changed the issue very powerfully. The wife took the medicine with great joy and after this she was not only completely saved within a few hours, but at the same time was fresh, cheerful and also completely healthy! I myself could hardly hold back the laughter at this good con, and to this day neither the wife nor the husband has learned even a syllable about my deception for the good of both of them!

[GEJ.05_048,05] Now I ask you whether this fraud was in itself good or bad? You are silent and can object to nothing! But I will reveal another example to you and then ask you for your judgement.

[GEJ.05_048,06] You see, a year ago it happened that the only thirteen-year-old daughter of a highly respectable and extremely wealthy couple died of an evil leprosy. I casually heard the news of it and hurried immediately to the house of great sadness. Father and mother were inconsolable at such a loss. I carefully examined the girl who was lying completely dead and found that she had a great similarity to a girl in our great people's shelter and care institute and thought to myself: This grieving couple can and should be helped!

[GEJ.05_048,07] I immediately called the father over and said to him: Grieve not! I am a true Essene and I tell you that I can bring this sleeper back to life through my Grand Arcanum in the monastery! Have her brought there with everything that she ever owned and describe to me most exactly her whole character, her sympathies and antipathies, in brief, about everything that has ever been around her, and I guarantee you that I will bring this now dead daughter of yours back into your arms at the most within two months!

[GEJ.05_048,08] That both the parents did not consider for long, goes without saying, since they already considered me incapable of any deception in advance. Therefore everything that had been the girl's from the cradle to her death had to be brought into the monastery. Since I had very often come into this house during my time of service and knew the girl very well, and since the previously mentioned foster girl resembled the dead girl very much and also possessed much ability, the exchange was very easily possible. After the time of a few months had passed, the foster girl was already quite the risen daughter of the parents waiting faithfully for her return.

[GEJ.05_048,09] I myself undertook the bringing of the risen into the parental home. When both the parents saw and recognised me well from afar, they ran towards me with hands raised in joy, and the pseudo-daughter did the same at my bidding and after my previous training in how she should behave. You should have been a witness of the joy of both the parents, and you would have cried with joy along with me!

[GEJ.05_048,10] Through this certainly highly fine, but nonetheless colossal fraud, three people became completely happy; the two grieving, father and mother, undoubtedly have their lost daughter again, and the otherwise highly poor girl has come to a couple of such benefactors as her heart could ever wish for. And what did

I have from this? I tell you, as truly as I stand here: nothing but the pleasant knowledge that I have made three people very happy!

[GEJ.05_048,11] Now I ask you whether this fraud can also be called bad! Yes, I myself call every fraud bad which is undertaken by a person out of selfishness and disdainful profit-seeking against his innocent fellow man; but if I take comfort in a very fine deception when I have the fullest conviction that some very unhappy person cannot be healed in any other way, then even a very large fraud is something very good and cannot be characterised as bad by any reasonable and wise god, and one must be thankful in addition to the inventive human spirit who thought up the means in our order to make the suffering person happy and healthy!

[GEJ.05_048,12] Or did your God not also make use of an open deception of the old and blind Father Isaac according to your Scriptures, in order to give his people a better ancestor in Jacob than the first-born coarse Esau? I certainly agree with you in that every evil deception, if it has once reached the point of culmination, must destroy itself, but a deception for the good of humanity will surely never do this of itself – only through some wilful evil traitor, yes! But then the friend of truth who betrays the good fraud of ours is obviously a thousand times worse than the worst fraudster of the people of our order! Contradict me if you can! I am prepared to enter any battle with you in this respect.”

Chapter 49

[GEJ.05_049,01] Raphael says, “Dear friend, I must openly admit to you that it is truly somewhat difficult to speak with you; for you proceed from the basic principle that every means is sanctified only through the intention and the purpose, and I cannot possibly say to you anything other than that you are on the wrong path despite all your good will and all your sharpness of understanding, and that you have seen almost nothing of everything that I said to you despite all your common sense!

[GEJ.05_049,02] You see only the earthly advantages and the earthly happiness of man, because you still have no idea at all of the actual spiritual circumstances.

[GEJ.05_049,03] One can certainly make a person very happy in this world through all sorts of deceptions; but one has then done nothing good for his soul and his spirit, but instead in all seriousness only too often something very bad.

[GEJ.05_049,04] You have told me a few examples from your life, where I at the first have nothing to refute; for the treatment of the patient was basically no fraud, but only an intelligent move in life.

[GEJ.05_049,05] A fraud before God is every hidden action and enticement of man, through which they necessarily must come to physical and moral harm. But if you only hide a speech, an enticement or an action only in order to help your brother in this way morally and physically, who very often is afflicted with all sorts of weaknesses, and whom one cannot help at all or without difficulty along the straight path, that is only a good and very recommendable common sense and no deception at all.

[GEJ.05_049,06] Whenever you combine a truly noble intention with an action, speech or enticement, then you have practised nothing but common sense, for which the wages from heaven will not be withheld. And your first example belongs in this category; for through such cleverness of yours you did not want to achieve anything other than what you recognised to be perfectly good and useful for the patient.

[GEJ.05_049,07] But your second example, although it also has a similar well-meaning character, is of quite another type. In this way a false proof of the miraculous power of this monastery of yours has been delivered to the people for a long time to come, through which all the sources of gold of the whole Earth must open for this institute with the general blindness of the people and in not too long a time it must achieve fabulous wealth.

[GEJ.05_049,08] But what does earthly wealth do, and what does it always breed? It makes the people haughty and domineering and breeds hearts of stone, lovelessness and the most stinking arrogance and thereby contempt, hate and persecution of the fellow man.

[GEJ.05_049,09] You have already expressed yourself to Cyrenius about all the priesthoods and shown how they as representatives of a god torture the poor people often in the most crass idleness, but for that the lay man is forced with spiritual and physical torture to live, work and die for them! You have illuminated such circumstances of life obediently and brought their shamefulness to light.

[GEJ.05_049,10] But I say to you quite openly that all the priesthoods that now exist all over stand on much purer legs than your monastery; for their basis was firm and purely divine truth from heaven and was distorted by the people so that you now cannot see anything other than lies and all sorts of deception. What can then become of your institute, which now in principle is built on nothing but sheer lies and deception?!

[GEJ.05_049,11] Do you really think that your successors will always keep very strictly to your present norms? Already in fifty years everything will have quite a different face! The deceptions and all sorts of magical arts will be extended and refined. You will also dare to bring old people back to life, whereby some will succeed more, some less.

[GEJ.05_049,12] You will place the cruellest and most merciless punishments on the betrayal of your secrets; yes, you will even declare as punishable any question about how one or other miracle could be possible! Your statement will be: You, people, are not to ask about anything; only undoubting faith is your task! If you need something, come and you will be helped for a decreed sacrifice! Everything else should never worry you!

[GEJ.05_049,13] But through this, curious souls will secretly become bitter, make investigations and get behind your secrets. That will fill them with secret anger and revenge of the most fearful type will be sworn on the sinners of your sanctuary and wherever possible will be carried out fully without exception."

Chapter 50

[GEJ.05_050,01] (Raphael) “You were agitated on the penance of the Indians! In fifty years you will perform ten times worse; for if you have possibly brought things so far that the largest part of the people hangs on you firmly in their faith, which is very easy to achieve through your pseudo-miracles, then come what may, the people will soon make do with this without any contradiction. For in their foolishness they can consider you to be nothing but the slaves of the gods on this Earth, who are equipped with all sorts of secret, godly omnipotence, against which no earthly will and no earthly human strength may achieve anything.

[GEJ.05_050,02] Through such miracles you can reign in the people quite surely with full power. But once this has happened, you may say to one or the other person: You terrible sinner! Whatever bad things you have thought, wanted and even almost carried out, we, yes, we already see the evil thoughts and desires sprouting in your heart that you will think consciously only in the coming year and thereby you will draw the full curse and anger of the gods upon your bare head! We admonish you so that you beat out of yourself every terrible thought and wish for the future and that you lay the largest possible sacrifice at our feet in order to soften the gods, and besides that, that you chasten yourself daily until you are almost bleeding for a full three years with a rope over your naked back! Woe betide you for eternity if you do not perform this penance punctually!

[GEJ.05_050,03] The poor person who actually never had a bad thought, nor even less allowed an evil will to arise in him, will believe you all quite without contradiction that he is a great sinner most worthy of damnation and must give in to everything most willingly that you as all-powerful and all-knowing servants of the gods have given him as his burden. But I ask you for the judgement of your common sense, whether this final goal that you must all reach in the end is good and just, and whether the means are also sanctified through the final goal that is sure to follow!”

[GEJ.05_050,04] Roklus says, “Yes, but none of us ever had this intention, but instead only ever a useful one for the poor, suffering people – and so I still don’t really see how my means that consisted in the false raising of the dead girl can be bad! For what you think we must achieve through this - and in the end all our efforts, even if quite secret, proceed from this to achieve such a thing – I cannot really imagine, despite all my common sense! For one must have some will for something bad if one wants to achieve it. To my knowledge it is quite the sheerest opposite for us all! From where is the worst of the worst supposed to come into our institute?”

[GEJ.05_050,05] Raphael says, “Friend, take the purest corn and scatter it on a very pure field, and when it grows you will still find weeds in a huge number among it! But if you and your companions scatter nothing but all sorts of seeds of weeds on the Earth, how do you hope to achieve wheat?”

[GEJ.05_050,06] At all times and in all countries of the Earth the very purest truth was originally preached to the people from God through the mouth of the prophets who were filled with the spirit of God. Look now at these truths after only a few thousand Earth years! What are they? For the most part weeds, human statutes, lies and mountain-sized deceptions of all sorts! But you have founded your institute on

nothing but lies and still think that you will awake truth in the hearts of the people?
Where is the world going?!

[GEJ.05_050,07] What use is it to you then to dig a great and deep hole in the earth on an open street and not have the remotest intention that a person would ever fall in?! But if then at night-time the people walk along the street, will they not fall into the depths of this hole and perish there just as well as if you had made the hole in the ground with the intention that the people should fall in and perish?!

[GEJ.05_050,08] Or if you come to a sick person, whose illness you cannot diagnose despite all your great common sense, and you give him then a preparation which is poison for someone in his circumstances! He will die. Can the medication be called good even if you as a doctor had the best intention?!

[GEJ.05_050,09] Those who made a hole or a deep ditch in the street, since it is very boggy, without adding a bridge with good railings leading over it, also had a good intention, namely to drain the road; but their short-sightedness did not allow them enough foresight, with which they would unmistakably see that such a hole or a ditch would have to be very dangerous to those who made their way along it at night.

[GEJ.05_050,10] The means of drying out the road was also a bad one, despite the best intention, because those well-meaning people had not reckoned on how the hole or the ditch must be obviously most dangerous to travellers by night. Ah, if only the road workers had filled the marsh with stones and wood and dried the road out in this way, or at least made a good and firm bridge over the ditch, then the means would have been as good as the intention. But because they only thought: Well, in the daytime every traveller will notice the hole or the ditch early enough and be able to avoid it – but at night no-one is supposed to travel! the means were also bad and cannot be justified despite a supposed well-meaning intention!

[GEJ.05_050,11] And likewise your false miracle institute for the healing of humanity is a deeply bad means because at its creation you did not reckon on which unspeakable disadvantages must grow out of this for humanity. What use to you is the false reawakening of the daughter of your friend if he learns through someone in whom he has complete faith that his own daughter was well buried and that he is sheltering a totally foreign child as his own supposedly newly risen daughter in his care? Do you really think that your friend will be satisfied with such a deception after that? Or can you not imagine that such a betrayal will throw a very strangely devastating light on your whole institute and destroy all the faith and trust in it?!

[GEJ.05_050,12] Consider both sides of the consequences of such a betrayal, and you will soon begin to understand whether such bad means, looked at seriously, can be seen as good and holy through an uncalculated totally blind good intention and through the achievement of such a simply seemingly good goal before the forum of the holy judges of the true and only just wisdom of God and His light-filled spirits!

[GEJ.05_050,13] Or is this not wanting to weaken or even destroy the true power of the spirit of God, with which people are often filled on this Earth, partly out of a quite false ambition and partly out of envy and great jealousy and out of fear of the decrease in money making or even full destruction of the same?! How must it feel

for a very decided Essene if he looks at this clear miracle that was performed in broad daylight before the eyes of all the people, and then in the end must think to himself in secret: behold, you will eternally be incapable of performing such a thing! How will the Essene perform a miracle in comparison to this?!"

Chapter 51.

[GEJ.05_051,01] Roklus says, "For us thinkers there is certainly an endless distance to be discovered, but for the lay people a little something is good enough! As long as a miracle worker does not challenge us before the people through his inner spiritual power and then reveals all our natural magic, in my opinion we magicians of nature can exist very well alongside the true magician and his inner spiritual power from God, and he alongside us, as long as jealousy does not plague him!"

[GEJ.05_051,02] Raphael says, "So, there is no other trouble in your guts?! Do you really think then that the true miracle-worker and the spirit of God that lives inside him is looking for worldly honour and an earthly gain?! Is there no higher and more final destiny for man than the worldly, best possible bodily care and the personal honour in the face of this material Earth? Listen and perceive!

[GEJ.05_051,03] Every human has an immortal soul and in the soul an even more immortal spirit. But so that the soul, as a spirit which developed out of matter, can become fully one with the original spirit of God, which is called Love, the soul must independently direct all its strivings towards firstly removing itself from matter and all its demands, however they may look, and directing all its desires, deeds and doings only towards the purely spiritual, and secondly to being prepared in the future to become one with the spirit of the pure love of God which is resting in it, in that God Himself in His fundamental being is the very purest love.

[GEJ.05_051,04] How does man become aware that his soul has become one with the true Spirit of God within? He learns this very easily within! If you feel no arrogance, no unnecessary greed, no desire for fame, no envy, no avarice and no self-love, but for that all the more love for your neighbour and for God alive and true in yourself and it gives you a true, deeply moving joy in your heart to have given all your possessions to poor and very needy brothers and sisters in affliction, yes, if you feel a positive pain in your heart when you cannot help a poor person, if everything and the whole Earth with all its treasures are nothing to you, then your soul is already fully one with the spirit of God within, it has achieved the perfect eternal life, is wise and even when necessary capable of miracles through its sheer will!

[GEJ.05_051,05] But in order to determine the human souls for this, the divine power of miracles from God has been given to a particularly high degree to some pious souls which have become one in themselves with God, so that they are a witness for the weak and those of little faith of what people have been designated to be by God, how they have to live and how they should act, in order to bring such a designation in themselves to the fullest truth.

[GEJ.05_051,06] And a true miracle worker certainly performs no miracles in order to amaze the foolish and blind world or even to gain something on which only the material world places value, but instead in order to show his fellow man the true

path in life, to give them courage and faith for the battle with the world in its evil passions, to show them the true reason, value and goal for life and in this way to bring them onto a very short path to where they are all called by God, namely to the true, eternal life and to its highest bliss.

[GEJ.05_051,07] Now ask yourself and your whole establishment whether you have ever been prompted by such motives when performing such fraudulent miracles. You are truly worldly-wise and not evil people through and through; however, you have become quite blind in the inner sphere of life through your hunt for the treasures of this world. The world and its bliss is everything to you! In order to achieve this end as completely as possible, it is above all necessary to achieve the greatest reputation possible through appropriate and certainly effective means. It cannot always be done with the sword in the; but it is not exactly difficult to secure some god-like reputation through all sorts of magic, because all people seek miracles in their nature much more than war. Then all that is needed is that some material use, if only supposed, appears with the help of such false miracles for the curious onlookers, and it's in the bag.

[GEJ.05_051,08] Your credo is therefore nothing other than the following, which I will tell for your own good: We people who have had a look at the whole world, have made the experience that man has and can have no life any longer after this earthly life. But because one must live on this world, one seeks to live at least as well as possible. In order to do that, one invents something through which one can make oneself indispensable and useful to the people seemingly with the least effort and strain in the world. Then the people will do all the heavy work for us, we will live very well, and the people that totally takes care of us will be of the opinion that they are doing God a pleasing duty through this, if they do everything upon everything for us! We present ourselves however to the people as a result of our ability to perform miracles as constant and indestructible representatives of the gods on Earth, and we will also live as gods. But only no traitors! If we can maintain ourselves for fifty years without any betrayal, princes as well as their people will crawl in the dust before us in sheer humility.

[GEJ.05_051,09] But in order to make things as effective as possible, we cannot shy away from any cost at the beginning in order to set everything up as it can only be imagined. Then we must constantly present ourselves before the people as the most loving and sympathetic men, enthusiastic about the gods, and we will be carried by the peoples on their hands! The old religious fathers were indeed very clever in that they created a people in the way that they could best use them; but we experienced Essenes want to set up a religion to which all the peoples along with their rulers will have to come in the end! For how things are almost everywhere, we know and will learn and know more in the future, and we will always improve our successful institute and enrich it to the highest degree with everything and everyone who can be serviceable to us, and so stand as fully indestructible against all our enemies for all time!

[GEJ.05_051,10] Now, if the true miracle-workers from the spirit of God want to unite with you, your deceiving institute would certainly be something unconquerable, and you would soon have dominion over all the worldly treasures of this Earth; but the true miracle-workers are as they were and will also remain, always the greatest enemies of all deception and all lies and will therefore never unite with you, but

instead will reveal you everywhere and show to the people all deeds of your, from your point of view, so praise-worthy institute! Thereby your green-looking hopes will only too soon wilt and have no value any longer before anyone. Will you then still claim that your false miracle-institute can survive so comfortably and harmoniously alongside the true miracle-workers of God? Behold, I alone would indeed be capable of removing the power of your whole institute with one single miracle, so that in the future no man would seek any help at your door! Do you believe me, or do you not believe me?”

Chapter 52

[GEJ.05_052,01] Roklus says, “If you are as powerful in deed as you are with your words, such a thing could well be possible for you; but until now I have had the same experience with all people, that the most powerful wise men in words were always the weakest in deeds. I admit to you openly that I do not have any great fear of your somewhat grandiose power of deed! However, anything is possible, even if not always very likely!

[GEJ.05_052,02] Go to that couple and tell them that their newly-risen daughter is not the true one, but instead only a replacement because of her great resemblance, and you will see whether you find belief or not! Yes, they will indeed show you the door, but they will never believe you, even if were possible for you to come to them with a second, even more similar copy. For the awakening of the real daughter can never succeed; for firstly it can hardly be known to you where she is buried, and secondly her body must already be very nibbled by the worms.

[GEJ.05_052,03] In my opinion this would be the only means to make the parents think for at least a moment; in the most extreme situation the good couple would accept the truly awakened daughter as an adopted daughter because of the great similarity. Yet let us leave all this empty exchange of words and turn to something else!

[GEJ.05_052,04] Are you also from this company? What is actually the reason for you being here? Is the supreme governor, as was often the case before, giving open audiences to the people, accepting pleas and hears all sorts of complaints from the people and his representatives, or is he holding here a sort of court or a council of war? For I notice here people from all the ends and places of the Earth that is known to me. Even the darkest Moors, previously never seen by me to be so black, are richly represented here: Persians, Armenians, Tauri, Greeks, Romans and Egyptians are all to be found!

[GEJ.05_052,05] I would never have brought this question to light before the wise and old Cyrenius out of modesty and due respect; but because we have now exchanged words here with one another for almost two hours, I took courage and have now let my question be heard out loud! Tell me something about it, if you will, and also tell me something about how this house was actually created along with its garden, harbour and ships! I also remember well what you told me in this respect, but it cannot really be so with the pure spirit of God in people! This power can indeed show the people the most appropriate means to perform such a deed; but without them nothing can be brought into being out of thin air! Go on, dear, wise,

young friend, tell me decently what you know about it!”

[GEJ.05_052,06] Raphael says, “Be patient just a little longer; for we have not yet finished with the previous discussion, and why these people have gathered here I am not allowed to say before the correct time! You will later learn much more; but for now let us remain where we were: whether I am not in a position to deal your institute a very murderous blow, without finding somewhere a second copy of the falsely miraculous re-awakened daughter! You doubt it, and yet I could provide you with evidence in an instant that would make your hairs stand on end! What would you say then?”

Chapter 53

[GEJ.05_053,01] Roklus, somewhat concerned, says, “Friend, no crime, however committed, makes my conscience fear! I have always lived very strictly according to the law; what should make my hairs stand on end? But if our institute is such an abomination in the eye of God that can never be seen by man, whose existence I certainly can no longer deny after everything that I have heard from you, then the all-knowing, all-seeing and all-powerful, highly wise God should then have some means through which He could very easily prevent the establishment of such institutes! We and our forefathers however have never felt either before or during the establishment of this institute any obstruction from any side; also the government, to whom the plan was openly presented, approved in all willingness the establishment of this institute, which seemed most useful to them and us agreed most faithfully their silence for all time and also promised to protect and cover us with weapons when necessary. The people, for whose visible well-being the institute was created, also raised no objection. Therefore there was no contradiction from either side, neither from the divine nor from the governmental and civil, and it was therefore purely impossible to sin against anyone’s will with the establishment of this institute, and we members of this institute can therefore step before the eyes of everyone and even of a god with quite calm conscience, and I truly do not know why you should make my hairs stand on end!

[GEJ.05_053,02] You are indeed in possession of a particular power, according to your words, in the end you are the one who preformed this miracle, you can perhaps wake the dead simply through your words and will, as in our city the tale has come of a Nazarene who is able to do such a thing before the eyes of all the world, which I do not doubt very much; for the people are inwardly spirits of very different sizes, and there soon one invents either of himself or through an accident something which millions before him and millions with and after him have absolutely no idea, and he practises it and often puts half the great Earth in the greatest amazement. And our institute cannot be paid with any gold to find such an inventor and make every effort to win him over and to make his individual inventions into the common good for man!

[GEJ.05_053,03] We Essenes will never persecute a person of extraordinary qualities or lay obstacles in his path, but instead we give him all possible assistance and try to win him over for us, which has already succeeded many times. The whole institute as one man insists on no harm coming to him! You see, this is how we think, stand and act, without any regard to any reward either on this side or on the

other! We do what we recognise to be good according to a general council, for its own sake! Before which judge should we then shiver?

[GEJ.05_053,04] Are you in the end that wonderful Nazarene himself? That is also good, and actually even better; for then we will get to know the man or the youth in the end ourselves, about whom we have heard already so many extremely extraordinary things! Only you seem to me a little too young for the Nazarene, who according to the description is supposed to be at least thirty years old! But that doesn't matter, you do not need to be the famous Nazarene at all; for you also possess a very active and ambitious spirit, you have been everywhere and have been able to gather all sorts of experiences. Why should you not have been able to also achieve skills of whose size I can have no idea? Oh, I am not in the least jealous of you! Nor do I deny that there could be also true miracles as well as our false one; for there must always have been true miracles before the false ones, otherwise the false ones could not easily have ever been invented by the people. But there is just one thing that I will not agree with you on, that we ever wanted to achieve anything recognisably evil with our false miracles.

[GEJ.05_053,05] Certainly, we did not know that through such deceptive miracles the moral sphere of the soul of a person must be totally destroyed, which is a great evil for the people; but we were atheists one and all and could have no other sphere of happiness before us except the earthly one, since we did not believe in a life after the death of the body, at least not in any self-aware one! But what distracts us from the existence of a divine being and had led us to the fullest atheism I have already presented to you in the most reasonable possible vivid way PER LONGUM ET LATUM and now believe that I am standing before you, even if you were God Himself, as purely as possible.

[GEJ.05_053,06] There is no secret ill point of conscience in my innards, and so I stand here quite courageously before you! I do not fear death, although I am truly no friend of pain and suffering. What could you use to make the hair stand on end of a man who can say about himself: SI TOTUS ILLABATUR ORBIS, IMPAVIDUM FERIENT RUINÆ! [Even if the whole world would collapse the intrepid will stand on the ruins.] Let's rather remain good friends and support each other in everything good and true, which must certainly make all the people pious in any case, and then as far as I can see we will not need to frighten each other! By the way, however, you may do as you will, the world will never become better in general than as it is now and always was!

[GEJ.05_053,07] But I would prefer now most of all to move away with my companions! For I have just noticed several Pharisees here, and – forgive me, friend! – I encounter them very unwillingly, because they are against all progress EX DIAMETRO. I will leave you to all the further explanations and efforts! I now know what I am made of and how I have to direct myself spiritually in order to achieve eternal life from God; I do not need anything more for the time being, and the further explanation of the miracle of this house I will leave to you as well, although I would have heard it very fundamentally! But the many Pharisees, even the leader from Caesarea Philippi here as well?! Oh, we will soon make ourselves disappear!”

[GEJ.05_053,08] Raphael says, “Oh, you can remain despite these people; for these are little more Pharisees than you are! Whoever walks here is a pure person

except for one who is tolerated here because of the Scriptures. Thus you no longer have to fear the Pharisees present! Tell me something about it and I will give up frightening you! Do you want that?”

[GEJ.05_053,09] Roklus says, “Why not? I do not know much, it is true; but what I know has head, hands and feet and deserves all belief. Only I ask for a very little patience for me to gather myself!”

Chapter 54

[GEJ.05_054,01] After a short pause Roklus says to Raphael, “Dearest, young, truly wise friend! I am now fully composed in order to tell you what I however have heard only recently from some traders from Nazareth and Capernaum, whom I have unconditionally truly given all faith as regards the facts, because they are people whom one can believe. But I do not know a single syllable more, of course, than what I have heard from these business partners of mine to be faithful and true – and so listen, if you will!

[GEJ.05_054,02] In the little town of Nazareth, situated on the upper Jordan, not in the area of the same name in the mountains, there lived a carpenter and had conceived a son with his second wife whom he named Jesus. This son was also a carpenter until his thirtieth year and always a quiet, great thinking but little speaking man. He was otherwise an extremely civilised man; one never heard him quarrelling and also never saw him pay homage either to any attractive Venus or just as little to the Bacchus.

[GEJ.05_054,03] A constant and most modest sobriety was the dominant character trait of his life. Besides this he was always very humble and compassionate towards the poor and for his always excellent carpentry he demanded only a very small payment, which he always delivered highly conscientiously to his parents. But on the day that he became exactly thirty years old, he laid all his tools aside and no longer touched either an axe or a saw.

[GEJ.05_054,04] His brothers and his mother, still living, all perfectly honest people, asked him for the reason and he is supposed to have given them the following highly mysterious-sounding answer: The time has come from which moment on I must fulfil the will of my Father in heaven, for which reason I came into this world!

[GEJ.05_054,05] At this he soon left the parental home, moved to the little desert not far from the effluence of the Jordan from the lake on which we find ourselves right now, took on disciples there and taught them to love God and one's neighbour and warned them about the old sour dough of the Pharisees, something which made the man very dear to me, although I have not had the luck to meet the man personally yet; for an enemy of the Pharisees is always our friend and can have any support from us.

[GEJ.05_054,06] With such a highly respectable teaching he combines a fabulous magical strength of will and performs miracles about which no mortal has ever dreamed. He is supposed to raise every dead back to life, for example, without any earthly means, simply through word and will; as unbelievable and fabulous as it

might sound, it is nonetheless completely true! In brief, he goes from one place to another, teaches the people to recognise himself and God in a very intelligible way, and every step is accompanied by miracles of the most extraordinary type!

[GEJ.05_054,07] His somewhat already very numerous and constantly following disciples consider him to be a god, since a real god with all his miraculous characteristics would not possibly be in a position to do more. But let's leave that; for a god, as we imagine to ourselves in all sorts of shapes and forms, is in any case nothing but a most casual spawn of human fantasy with sheer accredited capabilities, which are nothing just as their even emptier bearers are, namely the poetic god!

[GEJ.05_054,08] But if things are so with the miracle man from Nazareth, which I do not doubt at all, then I do not see at all why one could not or should not consider him to be a god! I also think that this man, through his natural circumstances certainly more capable than any other on the whole Earth, has found the center of his life of love through his zeal in life, and then has cared for this center most carefully, nourished it, strengthened it and formed it.

[GEJ.05_054,09] With this true life, that totally penetrates him as fully built on, he connects himself with the general power of life of nature, and his will must then not only direct his own life, but all organs in all of nature, because he unites the guidelines of all other parts of life in the being through his life and thereby can do whatever he likes with all beings to his heart's content.

[GEJ.05_054,10] I had already made the remark to you before as a full atheist how a person can reach becoming a real god and receiving eternal life only through the discovery of the principle of life in himself, perhaps several have already managed it throughout history, in the future even more may manage it; and since we have the man from Nazareth, who is no fable, and who is completely justified in my opinion! I also thought about him then when I made the remark to you. I would give a lot if I could find him somewhere! I would become his disciple myself and would, if everything with him is as I heard through some of my colleagues, even consider him to be a true god without any further thought, and love and worship him with all the strength in my life, and even if you held a thousand Jewish Jehovah's and a hundred thousand Egyptian Zeuses against me!

[GEJ.05_054,11] I say to you: All Jehovahs and all Zeuses, the Egyptian, Greek and Roman, and all Athmas and Lamas of the Indians are nothing compared to the single Nazarene, who is a true miracle-worker, and whom we Essenes do not fear, in that even several of us are among his disciples and informed us already several times in letters about how the man is, what he teaches and everything that he does! Yes, if the man were by any chance here, then I would not even ask you how this miracle house was created; for I would say to you then: Behold, that is a true work of God!

[GEJ.05_054,12] For a god it is possible to even create a new world here; for he must have the threads of the centre of life in him, with which he must have all beings and all elements of the whole of nature perfectly in his power. He must only want something very much, and it must form itself according to his very clearest and most perfect intelligence. Archimedes, a great wise man, who was familiar with many

such powers, said: Give me a firm point above the Earth, and I will unhinge the world! That was indeed a cheeky, but nonetheless great word; but he would have had much to do with his screw-levers, to un hinge the whole Earth.

[GEJ.05_054,13] But the Nazarene needs no material lever, but instead a force of will, and the whole world along with us lies dissolved into atoms before us, that is, in as far as we can think of an existence for us after our dissolution!

[GEJ.05_054,14] The Nazarene has found a correct lever and needs no fixed point outside the Earth, but instead only his will, and all visible nature will stop being! And behold, this Nazarene belongs in a way also to our institute, that is, the institute of the true, unselfish love for one's neighbour, and we have therefore no greater and even truer miracle-worker to fear, since we are convinced that there will certainly be no-one like him on this Earth.

[GEJ.05_054,15] Or would you perhaps like to take up with him, you who wanted to make my hairs stand on end? Behold, my dearest and otherwise very valuable young man, just be modest! You can indeed demand very much, but everything else by no means; but the Nazarene can do everything! You would have great difficulties tangling with him, my dear! But I will meet the Nazarene somewhere else myself and will introduce him to you; but then pay attention to how you stand before him! Well, do you this miracle-worker from Nazareth then?"

[GEJ.05_054,16] Raphael says, "Well, should I not recognise him? I have been in his service for a very long time already!"

Chapter 55

[GEJ.05_055,01] Roklus says, laughing, "Oh, you great braggart! If you have never yet told an untruth, you have certainly done it just now! The young rascal allows me to describe very clearly the magnificent Nazarene and now says that he has already been in his service for some time. Not bad, not bad at all! Before he knew as good as nothing about him, and now he is even his servant! No, now I demand that you prove it to me, otherwise I will make your blond locks stand on end! Have you understood me?! So now out with the proof!"

[GEJ.05_055,02] Raphael says, "Yes, my friend, you do not frighten me with this challenge of yours, and I will be in a position to do everything that you ever demand from me, as long as you demand something reasonable and conceivably possible; for I possess no power or strength for something foolish and impossible. Quickly set me the task of proving it to you, and I will set it just as quickly in motion!"

[GEJ.05_055,03] At this Roklus looked Raphael sharply in the face and said, "Well then, my dear young friend, I have lifted a five-pound heavy stone from the ground. It is brown granite which has no relationship to any metal known to me. Make it into gold, but of the same weight!"

[GEJ.05_055,04] Raphael says, "Short-sighted man, if gold is made out of this, the lump will become three times heavier! The weight can therefore not remain the same, if nothing about the form and the size can be changed! What do you want

now to be changed?”

[GEJ.05_055,05] Roklus says, “Then let’s leave the form and the shape, and we’ll change the weight for the sake of the miracle!”

[GEJ.05_055,06] Raphael says, “Then hold onto the stone firmly so that a three times heavier lump of gold will not fall out of your hand; for the sudden increase in weight is always almost the same as if a ten pound heavier stone would fall out of the air onto your hands! You could very easily fall over with the whole lump of gold!”

[GEJ.05_055,07] Roklus says, “This misfortune will probably not happen to me!”

[GEJ.05_055,08] Roklus said this only from a type of doubt in the success of the proof. But at the same moment Raphael wants to turn the stone into gold. The stone also becomes complete gold in an instant and throws Roklus to the ground through the sudden increase in weight, and indeed in a very hefty way, so that Roklus hurt himself very much and could hardly catch enough breath to stand up again.

[GEJ.05_055,09] When he (Roklus) was on his feet again, he began to find fault with Raphael’s good will and said, “Listen, you wonderful, wilful boy, ten such lumps of gold are not worth having such pain happen to you for its sake! Could you not have said to me then: Now the metamorphosis will happen!? I hit my hands and head so strongly on the ground as if I had fallen from a high tree! My head still hurts very much! Oh, you wilful miraculous boy, heal me now of my very strong headache for even greater proof of the truth of your statement!”

[GEJ.05_055,10] At this Raphael blew on Roklus and in an instant Roklus felt no sensation of pain any longer, and Raphael said to him, “Lift the lump of gold from the ground and examine it to see whether it is quite completely gold!”

[GEJ.05_055,11] Roklus did that, but also immediately called his eleven companions and said, “Look here and judge yourself!”

Chapter 56

[GEJ.05_056,01] Everyone came and said, “Friend, that is purest gold, and the whole lump must have a hardly estimably high value! And this indescribably most beautiful youth performed this simply through his will, so that out of the brown granite a just as large lump of gold was made? That cannot be done by any magician! That is therefore a pure miracle, only possible for a god – what we all considered to be a fable, it is true, but this fact tells us obviously something else. The most magnificent boy is a god and otherwise nothing more and nothing less! He must be worshipped by us and we must make sacrifices to him whatever we can, so that he will not be angry with us or even leave us!”

[GEJ.05_056,02] Roklus says, “He claims only to be a disciple and servant of the even more famous Nazarene in the foreground! You have also seen the force of my fall, which caused me a very strong headache, and with a gentle breath from the mouth of the boy it was literally blown away. Therefore the youth is according to his own statement only a disciple and servant of the Nazarene, indeed deserves all our

respect, however no worship and no sacrifice! But since he is now undoubtedly that, let us now alone investigate the Nazarene; if we have him, we have everything!”

[GEJ.05_056,03] The companions say, “In the end is this boy actually the Nazarene himself?”

[GEJ.05_056,04] Roklus says, “No, no, he is not! Firstly his age is not right; thirty years – what are you thinking?! The boy is hardly sixteen! And secondly there is the boy’s own admission! The wilful boy is indeed somewhat naughty, but there is no trace of a lie with him, I guarantee you that. There is no trace of any lie with him; for I have got to know him well enough to judge this! Truly he is certainly a little naughty, which we will willingly overlook because of his youth, in addition he is such a good-looking boy, the like of which I have never seen in my life! One might even think that he is a most beautiful girl in boy’s clothing; but he looks much too serious to me at times, and so I have to consider him to be something male, despite his very most female beauty. He is also much too wise to be a girl; for the beautiful girls are always somewhat foolish and may never ever reach the wisdom of a man. But there is a very curious wisdom hidden in him, with which ours cannot compete. But all that also proves that he is not the Nazarene himself, but instead a true servant of the same. He will lead us to the Nazarene!”

[GEJ.05_056,05] At this Roklus turns to Raphael again and says, “Listen, you dearest, although a little wilful servant of the Nazarene! Both of us are finished with one another, and I and my companions beseech you now only to show us where we can find and meet the very most famous Nazarene!”

[GEJ.05_056,06] Raphael says, “Yes, now I can and may tell you already somewhat long-windedly that the very most famous Nazarene is here among us! The correct person, you can find yourself out of the several hundred guests with your strength of intellect! Behold, if you did not have such sharp intellect, I would have shown you the person of the Nazarene myself; but your strength of understanding prevents me! Therefore go and seek correctly and you will indeed find the right person!”

[GEJ.05_056,07] Roklus says, “Only jeering – it doesn’t matter; my understanding still cannot be despised! Whatever it may not and cannot find, my heart will find; for that also does not exactly belong to the last of this world. Do not worry about me, my young, highly wisest friend, I will not search for long and soon I will find and have the right person!”

Chapter 57

[GEJ.05_057,01] Here Raphael admonishes Roklus to first take care of the valuable lump of gold which he (Raphael) gifted him (Roklus).

[GEJ.05_057,02] Roklus, somewhat incensed, says, “Friend, whenever I am in the grips of a search for the highest good of mankind, then I leave the most dangerous filth of this world be! Do you understand, you somewhat meddlesome young friend?! I can give you the fullest truthful assurance that I will not touch this pile of dung with my littlest finger ever again, and you can turn it back again into what it was before for your private pleasure!

[GEJ.05_057,03] Do you believe then that I thirst for gold because I am a Greek and an Essene? Oh, there you are powerfully wrong! Firstly, I possess at home a hundred times as much of this yellow dung of the Earth as an earthly inheritance as this awkward lump here, and I can therefore well do without this new creation, and secondly my heart has never hung on such things; for if I had ever longed for the treasures of the Earth, I would certainly never have reached my sharpness of understanding, which, if not capable of understanding the very highest itself, still is a good way towards it and also therefore alone of a thousand times greater value than a hundred thousand of such lumps of gold.

[GEJ.05_057,04] I indeed know now that man will never suffice in the investigation of the highest spiritual things of life with pure reason, even if this is very pure and sharp; but lacking the full light in the soul, man will reach the higher and deeper lying truths of life with even greater difficulty! A well-formed reason of a person is in my opinion still a very competent piece of the way to the eternal and everlasting fullness of the truth of life from God, and is, seen from this standpoint, certainly also of a very great value, and it is therefore not just that you, young friend, speak so lightly of the sharpness of my understanding!

[GEJ.05_057,05] Behold, in the burnt-out city many people are still milling around, about whose sharpness of understanding you certainly would never complain; why do they not come here, these sheep and lambs, in order to search for the deeper truths of life? They all looked over here and could have also discovered this new miracle house; but it matters nothing to them!

[GEJ.05_057,06] What can distract any interest in a person who is purely incapable of thinking? I say: Nothing at all, except that his hungry stomach will run feverishly after a bite to satisfy it! If you place meals before this ever-hungry human beast and perform the greatest miracles beside him – these uncomprehending people will eat and not pay the slightest attention to your miracles! And once they have filled their stomachs, they become lethargic and sleepy and will once again not pay any attention to your miracles! Such a thing only occurs to the formed understanding and he begins to think and to make all sorts of comparisons and never rests again until he has come to some explanation of the miracle!

[GEJ.05_057,07] But if things are undeniably so, why do you then make sharp remarks against my sharpness of intellect? You see, there you are despite all your miraculous powers purely on the most incorrect track in the world!

[GEJ.05_057,08] If I truly want to recognise a god, then I must, and indeed first of all, also think and only then feel! What should awake a better and more spiritual feeling in my heart however, if I stand there as an uncomprehending ox?! You direct me to seek and to find the divine Nazarene with only my sharpness of intellect; but I will do it, in order to show you that a correct understanding is also good for something! Short and sweet and superb, I owe you very many thanks, and I like you very much – for you have taught me to know a true god and have therefore given me an immeasurable treasure not outweighed by a whole mountain of gold, - but what I don't like about you is that you still have something to jeer at my intellect!

[GEJ.05_057,09] For even the highest wisdom of God must recognise approvingly in

me that the reason is as necessary to a person for the sake of the recognition itself and mainly for the sake of the recognition of God which proceeds from this, as his eyes are necessary to him for seeing! I know indeed that a person can and will not understand endlessly many things with his even very awake reason of what the divine, highest wisdom has decided that was created and whatever is there and happens; but without a certain sharpness of understanding, which is capable of checking and differentiating, the person understands eternally nothing!

[GEJ.05_057,10] One says that only faith is the light for man! Oh, dear heaven, what is then faith without understanding? It is the wisdom of the cradle of immature children who long for the moon in the opinion that it is a round piece of honey bread! And there are really adult people on this dear Earth, who consider the moon to be a loaf of bread swimming around in the air, which is eaten every month by birds of paradise, but then immediately begins to grow again! Yes, friend, tell me what use is it to you or me or a god with such a faith? Is it not better and more worthy of a human and divine spirit in a person to consider, and in time to find that the moon then must actually be something other than a loaf of bread for the birds of paradise?

[GEJ.05_057,11] My principle is: check everything and keep the good and the truth at least for the next while, until one has received from somewhere a better and stronger light on the matter. Indeed, even a shining little worm in a pitch-black night is better than no light at all; and thus the tiny light of the soul - called intellect - is then indeed better than a pitch black superstition which is devoid of all remote likelihood!

[GEJ.05_057,12] However I decide the case that I should believe a fullest truth that was told to me, without being able to convince me however in the slightest that that is really a truth, because intellect and the necessary experiences are lacking for this. But what is such a faith other than the blindest superstition? For what good can the believed truth do me if I do not understand it, yes, cannot convince myself at all that it is a truth? What would gold be useful for if the human understanding could not differentiate between it and another common and worthless metal? If man believes something, then he must believe it with some understanding, otherwise lies and truth are all the same to him!

[GEJ.05_057,13] If you say to me: Far beyond that blue mountain is a city which is built of sheer very most valuable jewels, and the people who live within it are sheer giants! Then if I am blind and foolish enough I will believe your every word and will even justify it to myself; but if another then comes and says to me: listen, behind that blue mountain there is no city and even less some giant-like huge people! What will I do as an uncomprehending foolish obscurantist? I will stick to the first one, although it is a screaming lie, and will drive the truth of the second from me with cheeky condescension! But can that be of no importance to a highly wise god?

[GEJ.05_057,14] If the Nazarene is a god, full of the highest wisdom, which I no longer doubt, because I recognise it with my reason, then it would be almost foolish of him if he taught the people to recognise lies and falsehoods and to accept the light of truth and its goodness without any sharpness of understanding!

[GEJ.05_057,15] You see that you cannot assert yourself against me in this, not even with a thousand performed miracles; therefore do not make jokes in the future

about my Intellect, but instead let it be what it is and just show me where the divine Nazarene is so that I can bend my knee before him as is seemly and also worship him!”

Chapter 58

[GEJ.05_058,01] Raphael says, “But friend, you are getting a little annoyed about something that you are only accusing me of doing; how can you think of me that I am an opponent of the correct understanding of man?! If I say to you that you should now find the Nazarene here with your sharpness of understanding, I did not want to suggest with that that a very bright understanding is not satisfactory by a long shot, but instead above all the mind, love, the action of seeking and finding Him must take over, who is the highest love Himself! Intellect must certainly not be lacking; but first of all must be love! Without that pure Intellect can do nothing in itself!

[GEJ.05_058,02] Everything does not depend on the person of the Nazarene, neither on the fact that you are making Him into a god in your enthusiasm for magic, but instead everything depends on what your heart says about it!

[GEJ.05_058,03] If you had the correct degree of warmth for it, you would have already recognised the Nazarene and would not need to ask me about Him; for love finds love soon and easily. But until now the cold, if even very sober intellect or reason was ruling in you, and so you still need to ask after Him who is so near! Do you think that I want to speak a word to the blind superstition that you Essenes are now cultivating the most? Oh, how crudely you are mistaken in me!

[GEJ.05_058,04] If I say that the pure worldly understanding is not enough, than I have as good as said that a much higher, purely spiritual recognition must come to the worldly reason in order to be able to recognise the very highest. But if I want to suggest that to you very tangibly, how can you as a clear thinker make the accusation that I am an opponent of reason and only see the true donkeys and oxen as capable of a higher recognition?! Don't you see how far off course your pure worldly common sense has been shot?!

[GEJ.05_058,05] Behold, in all important civil living circumstances the people have invented very wise laws among themselves and also sanctioned them; but among them there are also some which have a very cruel face, like for example most of the penal laws.

[GEJ.05_058,06] Some individual has committed a crime against the law, mostly out of ignorance of such a law. The arm of the law seizes him and leads him before the strict chair of the judge who knows all laws. If this man then judges according to pure worldly reason, he will sentence the defendant to death according to the CODEX POENITENTIARUM without any mercy.

[GEJ.05_058,07] But if the judge has also a warm and loving heart besides his wakened worldly and legal understanding, he will make corresponding allowances in the cold worldly reason and say: The law, perhaps created so very carelessly more out of tyrannically domineering passion can not find a full use here, can it?! For a

provable full ignorance of some existing law must be taken into consideration here!

[GEJ.05_058,08] For if a person stands on the roof and sees another person lying on the ground below, jumps on him with a bad will in order to kill him or at least to cause him serious bodily harm, then such a person is to be punished with all severity for his terrible wilfulness. But if a person falls from the roof simply out of lack of care, but fatally injures a person lying below on the ground or casually passing by, he is fully innocent of such a calamity, and it is the job of a judge to decide which circumstances were the reason, through which a person was made into an evil-doer!

[GEJ.05_058,09] If a foreigner, fully unaware of our writings, language and our laws, soon and easily breaks one of our laws right on entry into our lands, we should then arrest him and make him aware of our laws through an interpreter. Only if he breaks the laws that have been made known to him can he then be consequently punished for them. It is not right to say that ignorance of a law that once exists as sanctioned in a land should not be excused to anyone; for how should someone observe a law that he can prove he has never heard anything about?

[GEJ.05_058,10] Look and judge yourself now: Which of the two judges has judged the right and truth – the first, who followed the letter of the law to a T with his cold reasoning, or the second, who in his heart as a person bore a just compassion for the sinner and thereby demanded the lack and foolishness of the law to be brought to light?”

[GEJ.05_058,11] Roklus says, “Obviously the second!”

[GEJ.05_058,12] Raphael says, “Good! But what raised the judge’s insight and strength of understanding?”

[GEJ.05_058,13] Roklus says, “Obviously the love in his heart which woke him to the compassion for the sinner! He didn’t want to damn the sinner, therefore he began to check everything all the more closely and thereby came to a number of circumstances which benefited the sinner.”

[GEJ.05_058,14] Raphael says, “Well and correctly spoken! But what follows from this now for every person other than common sense very awake in all things, circumstances and directions will receive the correct insight through all sorts of knowledge and experiences when he is warmed by love in his heart and is ever more brightly illumined by the ever brighter shining flame of love. Did I become an opponent to reason if I made you aware only through certain hints how your sharp intellect is very significantly lacking in actual sharpness and you should raise it with true love for Him that you are now seeking and previously did not seek nearly as much as you have said just now?!”

Chapter 59

[GEJ.05_059,01] (Raphael) “It is certainly true that you have heard some things about the famous Nazarene that seem incredible to you, and you would have willingly had an encounter with Him if it could be without much effort; but you have not exactly sought and you thought to yourself: We have sent brothers after him in

any case, and they will report to us what he teaches and does! But the many then left you entirely and became His disciples and have brought you no news about Him at all, and that made you fear now and then, and only through this you became more and more curious to get to know the Nazarene personally.

[GEJ.05_059,02] Friend, such pure curiosity alone is by no means love! For just admit it yourself, whether your love for the Nazarene does not more or less resemble how a defeated warrior submits himself to his conqueror in a most friendly way out of pure weakness that he has recognised in himself, so that he will perform no other tests of strength on him! You have actually a very particular fear of the Nazarene in secret and only act as if you so longingly desire to meet Him; but I see in your soul a very different wind blowing. And do you know how the wind, clothed in words, is speaking? Listen, I will interpret it for you!

[GEJ.05_059,03] The wind says this: Oh, you very desperate Nazarene! He had to turn up right now, didn't he! The affairs of our fine institute were already going very well! Now the plunder must be brought to the Nazarene of all people, who – who can do it as much as he? – is now performing miracles in comparison with which all our works are pure ashes and through him will soon be suspected and worthless. He has come to us as a true louse in our furs, which will never be brought out again. But now we must make a good face at the most evil game. Everything will be done in order not to make him our enemy. For if he becomes our enemy, in an instant it will be over for our whole institute. What afterwards! To where, and what shall we do? He is never to be defeated; therefore we must get down to business cleverly and yes, do not let anything unfriendly be noticed even from the furthest distance, but instead constantly act with the greatest caution and be as loving and serving to him as possible, and so he will certainly never lift a sword against us as a supposedly good person and will leave us unscathed!

[GEJ.05_059,04] Behold, friend, that is conveyed by your inner wind of life, against which you can hardly say anything except to declare everything that I have said to be a lie, which will not happen however, because I would immediately come to you with documents written by your hand whose very obscene content would truly cause a great fuss here. And that would be something that would make your hairs stand on end! Would I be right now if I said to you that you should only try to seek the famous Nazarene with the sharp Intellect of yours? What do you say now to all that?"

[GEJ.05_059,05] Quite moved, Roklus says, "Yes, dear friend, if you can read my inner feelings, then every further conversation has ended and I must now bow down before you, boy, in all seriousness and beg you for forgiveness for everything that I have ever said against you!"

[GEJ.05_059,06] Raphael says, "You see, you had to get that out too, and now you are capable of being introduced to the Nazarene, and so now, follow me!"

[GEJ.05_059,07] Roklus says with very strongly embarrassed-sounding words, "Yes, friend, everything is very beautiful and eminent! Yes, yes, there is a - how can I say it? – yes, yes, there is a great worth in it and a very inhumanly great honour, to be introduced to the most powerful and most eminent person on the whole Earth! Yes, yes, that's it! But if such a fully perfectly divine person possesses as well as all his unfathomable powers for miracles the particular ability to look through the likes

of us and to tell the whole life story of a person like me before the whole world – do you know, then closer acquaintanceship with such a man of God is no longer something pleasant at all! And I would now rather run away from here than to remain here any longer! In addition it has become so very close to the evening and we all have some business to do at home for today – and you will therefore consider us excused if I now turn down your otherwise very valuable offer to me, that is, if it cannot exactly be that we become acquainted with the most famous of all most famous people. Naturally, if you see this to be something good and necessary for us and you demand it, then it goes without saying that we will certainly not oppose you as our spiritually greatest benefactor; but to be honest, it is really not very pleasant for me to be placed right under the nose of such an enormous human great in power and wisdom, because one then begins to feel like the purest nothing beside him! One becomes a thousand times nothing, while the opponent only increases exponentially more and more with his uninvestigable all-in-all in such allness of his. Such a feeling of nothingness pains me and hurts my heart; therefore I have no very particular joy now in being introduced to the famous Nazarene any longer.”

[GEJ.05_059,08] Raphael says, “If you do not get to know Him, you will deny your souls eternal life! In addition you have already remarked very well yourself that you, in order to have everything, only need to have the Nazarene alone! Now there is the opportunity, but only until tomorrow morning; His departure from here is decided for the earliest morning. No-one but He knows where to! Therefore you have to act now if you want to live for ever!”

[GEJ.05_059,09] Roklus says, “Well, lead us to him then! He won’t kill us in such circumstances, will he?!”

[GEJ.05_059,10] Raphael says, “He will give you all true life, yes, he will – but he will not bend a hair on your head for this present pseudo life of yours! Therefore follow me as I have already previously made the offer!”

Chapter 60

[GEJ.05_060,01] Only now Roklus decided to follow Raphael to Me and to bravely take the thirty steps on. But since I was still sitting with Cyrenius at the table as earlier, and discussing with him some governmental measures and Raphael led Roklus in the direction towards Cyrenius, he (Roklus) said after they have taken some twenty steps, “Yes, now you are leading me to the supreme governor again with whom I previously decided everything?! Cyrenius, now only too well-known to me, cannot be the sought Nazarene?”

[GEJ.05_060,02] Raphael says, “Of course not; but the very chaste-looking man who is sitting close on his right is! You know Him now and can now make your way to Him already!”

[GEJ.05_060,03] Roklus says, “That would be easy – only some ten steps more and I would stand right by him! But what should I say then, how should I address him?”

[GEJ.05_060,04] Raphael says, “But with your Intellect, with your knowledge and experience you still find yourself in a whirlpool of confusion?! In the end this is

becoming a little unclear even to me! Go over there and say: Lord and Master, here before You stands a person hungry and thirsty, satisfy his soul! And then you will immediately receive a suitable answer!”

[GEJ.05_060,05] Roklus did this with much inner fear, and I turned with a serious but friendly expression to him and said, “Friend, from Tyre and Sidon to Caesarea Philippi and from there to here is obviously nearer than from here to south-east Asia, where the Sihinites [Chinese] of the Orient have built a powerful wall far above India’s highest mountains! You sought the truth there – and then again, not the truth; for even if you had found the truth there, nonetheless you would not have recognised the truth! But if you had recognised it, it would not have been pleasant for you; for if the truth is not united with love, it resembles the sunlight in the north. It illuminates the Earth, but since it is light without warmth, it does not animate the ground and everything is paralysed as if in death!

[GEJ.05_060,06] A judge seeks also the full truth according to the law. The criminal is forced into an admission of the full truth with all means, and witnesses are placed under the strictest oath. In the end the full truth comes out; but for whose benefit is that useful? That is also a truth without love, it is a light without warmth, and is aimed at killing! And behold, you also sought and for the most part found such a truth – certainly not for your inner revival, but instead for the death of your spirit, which is love in the heart of every man.

[GEJ.05_060,07] But because your spirit was oppressed by the mass of rigid and material truths as if to death, you had to necessarily lose every trace of existence of a god, since God is also only pure love in His primordial essence and can only be understood through love!

[GEJ.05_060,08] You knew indeed, guessing very dimly, that love is the basic element of all beings and things; but what love is, you did not know and nor could you know, because your feelings and the sense of your soul have never been touched by it.

[GEJ.05_060,09] Your knowledge of the essence of love resembled what you have from the essence of the stars. They shine, but their light creates no warmth, and you cannot possibly learn through your understanding whether their light comes from a fire as well.

[GEJ.05_060,10] But with the sun you feel its warmth and judge that the same must be a fire, and that must be an incalculably powerful one, because it is able to warm the Earth so very significantly from an incredibly great distance not quite unknown to you.

[GEJ.05_060,11] You claim the sheerest opposite about the moon, because you have never felt any warmth from this star. You did not claim anything at all about the other stars, since you have never felt anything else from their influence but their sparse light.

[GEJ.05_060,12] But because in your capacity to perceive you have received so little from the stars that seem so small to you, you have also never been challenged in any region of your life to consider what the stars might be, and whether their light is a fire or not, or whether they are bodies or simply are some heatless and

weightless points of light.

[GEJ.05_060,13] But in order to develop an idea of something, one must necessarily begin to think about the same. But in order to be able to think about an issue with a certain enthusiasm, it must be considered to be of some worth; the value however always depends on the love that one has for the issue.”

Chapter 61

[GEJ.05_061,01] (The Lord) “But love, again, is a result of the stimulation of the inner life which has been acted on by something.

[GEJ.05_061,02] The inner life is love, thus a fire possessing warmth. If this fire is acted upon by a thing which itself has fire within and is thus nourished, as the fire in the hearth is nourished by good firewood, it will begin to burn more vigorously, and there will be more stirred-up vital warmth for the inflammable substance. Thus, the flames will grow stronger and their light brighter, and the soul will soon obtain much light on a matter previously quite unknown to it. Thereby the love for the object will keep growing, and one will not give it up until it has become thoroughly familiar and one is fully aware of its worth and all it contains. But this happens only when the love for the object keeps getting greater and more intense.

[GEJ.05_061,03] However, if the life is not stimulated by something, it remains cool and is not in the least interested in the ever so memorable thing, just as the flame does not lick at the logs of wood which are too far removed.

[GEJ.05_061,04] Therefore, before man can think living thoughts of warmth about something, he must be stimulated by it. The cold truth, being a glimmer of the remote stars, can never arouse the inner life because its inner warmth is thereby not increased, but diminished.

[GEJ.05_061,05] Up till now you have only searched with the icy-cold intellect, the lever to your search being your equally cold reason which accepted nothing as truth unless it could somehow be perceived through one of the senses.

[GEJ.05_061,06] Thus, you were looking for God with the abacus held in your hand, trying to find the A but could not even find the basic lines of this significant letter. You were looking for plants on the snowy and icy expanses of the North but could not find anything whilst the brightness of the snow rendered you nearly blind.

[GEJ.05_061,07] By the snowy and icy expanses I mean here the cold, calculating intellect and the still colder, calculating reason which, since it is grossly material, cannot possibly be aroused by anything purely spiritual and is thus incapable of an inner spiritual contemplation.

[GEJ.05_061,08] Many a thing struck you as peculiar, as for instance the incessant repetition of the same forms in nature, which to you appears to be creative. You were thinking in terms of a potentized intelligent life force fully aware of itself, which is forever consolidating itself and, being able to penetrate and seize everything, again and again conjures up the same forms out of the crude forces. You used to

regard the whole earth, the moon, the sun and the stars as a temple which was finally even inhabited by invisible magi. In India you found many a seeming confirmation of this belief, and for this reason you were amongst those mainly responsible for establishing your magic chamber at Essaea.

[GEJ.05_061,09] Since you did everything with the cold intellect, never allowing your heart's understanding to awaken, you did not find the ground of life, no matter how closely you approached it with your reason, and became again immersed in the cold and dead matter, trying to find salvation therein both for yourself and for all other people.

[GEJ.05_061,10] Things have been progressing for you successfully for quite some time, for you were — and still are — a head of this institute, which is quite apt to plunge the ignorant into the darkest superstition and the better — and thinking — part of mankind into the crassest and crudest materialism. To be sure, you have destroyed many a living heathenish temple without, however, building something better in its place. You had death within you and even greeted it as a welcome guest, for with you non-existence counted for more than all life.

[GEJ.05_061,11] Why did things take such a turn with you? Because you have never had any love in your heart. You have never kindled the living fire within you into an ever so moderate flame. Never having activated the outer side of your heart, how could you possibly have stimulated the inner and innermost life-elements of the spiritual part of the heart, which would soon have made your heart beat with the flame of true life and illumined your consciousness to the point of clear self-recognition, which leads to the recognition of God.

Chapter 62

[GEJ.05_062,01] (The Lord) “Now you may be able to see that man cannot grasp anything spiritual with his pure reason and his ever so clear and keen intellect. He cannot understand life and its basic ultimate goal; for reason and intellect are located in the brain and in the blood, which keeps the brain in a certain active tension and enables it to take in the impressions and images of the material outer world, compare their forms and effects and, finally, form thereof a chain of conclusions.

[GEJ.05_062,02] All these, however, are things and images of matter in which the senses of the brain can never discover anything spiritual. Since life must be something spiritual, it can only be understood in and through itself.

[GEJ.05_062,03] Therefore, there must be in man still other senses by which he can feel, behold and gradually understand also the spiritual life-element within him in all its depths, connections and relations.

[GEJ.05_062,04] And what are these inner senses? — Behold and listen! There is actually only one single sense, and this is called love and dwells in the heart. It is this sense which above all must be strengthened, developed and purified, and all that man does, wills, thinks and judges must be illumined and filled with light by the hot, living light-flame out of the fire of pure love, so that all spirits will awaken in the

morning of the day of life dawning within the human heart.

[GEJ.05_062,05] Once all the life-spirits are awakened in the thoughts, words, deeds and works, they will begin to stir so that the one who is full of the inner spiritual light will soon and easily become aware of them, because they will commence to manifest in many forms as soon as they begin to stir. All these forms are not incidental and empty but correspond to some visible spiritual activity from the sphere of the divine order.

[GEJ.05_062,06] However, man can never behold this with his intellect and his vain reason but only with the flaming eyes of his living spirit, which is love.

[GEJ.05_062,07] You may, therefore, accept the following as a fast criterion: What is within man, no external worldly intellect can ever fathom and behold. Only the spirit within man can do that. Thus, no one can recognize God but the awakened and fully activated Spirit of God within the human heart which, like God Himself, is pure love and an everlasting Sabbath within the human heart.

[GEJ.05_062,08] Behold, you have never cultivated this noblest part of your heart or been aware of its value. This explains why you could become an avowed atheist and why, in spite of all your searching, you could never find a clue to the eternal, all-penetrating and all-preserving Deity Who has created everything.

[GEJ.05_062,09] But now it will not be so easy at all to recognise the Godhead in its true being and ordinance right from its foundations, because your brain with all its images has already become too hardened. You would only have to spark a very powerful fire in your heart to totally give up your Essene-hood and to humble yourself in all the spheres and connections of your life and would have to become a completely new person; for all your former theories on life and attitudes towards life are fundamentally erroneous and false according to the inner and single truth, so that you will never reach even the forecourt of the innermost divine life with them!

[GEJ.05_062,10] Yet all is not lost with you, yes, you could even attain to great things; but in order to achieve that you must of your own free will and in full self-determination become a new man, and you must out of inner conviction help with all your might to put an end to the iniquities perpetrated by your institute, or you could not possibly ever attain to the true life of your inner spirit-man. The reason is because man's innermost life is the highest truth, into which you have to enter fully; but it cannot thrive if it is nourished through the activity of falsehood and deceit.

[GEJ.05_062,11] If the true, innermost life within you is to become a shining truth, every one of your steps must be accompanied by the highest and profoundest truth in your thinking, volition, speech and action. If, however, this is not the case from Alpha to Omega, then — mark these words! — your own inner life is a sheer falsehood.

[GEJ.05_062,12] Now you have an approximate idea of what your pure reason and your keen intellect are really worth. You are free to choose between eternal life and eternal death. As far as I am concerned, I am Who I am! I can give you eternal life or leave you to everlasting death.

[GEJ.05_062,13] Of all that I have just told you not one iota will ever change. This earth and the visible firmament will cease to exist in this shape, form and

nature, — but these My words never in all eternity. Now do what you will! I shall be here for a short time yet."

Chapter 63

[GEJ.05_063,01] Roklus and all his eleven companions begin to scratch behind their ears and do not know what they should say to Me now.

[GEJ.05_063,02] Roklus goes over and discusses with them in the following way, saying, "I thought this right from the start, when the boy directed me to the Nazarene, that he would insist above all on the annihilation of our institute for the well-being of the people; this seems to annoy the miracle-working Nazarene most of all! But nonetheless he will not drive us into a dead-end too easily with all his theosophical phrases!

[GEJ.05_063,03] There seems really to be, however, much truth in his words; but nevertheless he will not easily condemn our well-established institute! Yet I do not want to prescribe to you your actions; you can do what you like – for you are lords masters your own affairs as much as I!"

[GEJ.05_063,04] Another, who had come over from Caesarea Philippi in the meantime, says, "Friend Roklus, I have listened to the whole negotiation from the beginning with the most careful attention and observed everything that happened here exactly, and I must now admit to you openly that you are very wrong in your claims, and your spiritual blindness makes me crazy! You speak openly in one way, and secretly you think something quite different! You idolise the famous Nazarene in front of the youth, but in yourself you consider him to be a magician of the oldest and most secret school in Egypt! Yet we know very well upon what all the magic and the sayings of almost all oracles known to us stand!

[GEJ.05_063,05] Consider well whether you know a type of magic, with the means of which one can change in an instant a granite stone into the purest gold! This miracle alone makes all of ours turn pale in comparison, ours, which are based on nothing other than on the very purest fraud! Here, however, look at this splendid new house, the garden with its wide boundary wall, the harbour with its ships, look at the number of the most magnificent fruit trees in the garden, the vines full of the most costly grapes! Four hours ago this place was yet a desert and I set foot on it as such, because I had something to do at the lake. Observe the desert now! What a luxury, what a blessing!

[GEJ.05_063,06] Can a man create that through some kind of magic, which is of course known through and through to us? I tell you: everything that we previously knew stops here; all our knowledge is lies and fraud, it is completely useless! If we want to exist alongside this man of God in the future, we must most obviously do what the Nazarene advised us in all friendliness!

[GEJ.05_063,07] True, I do not belong to your secret council and only joined you a few hours ago; but this I can say to you from my faithful observations, that we with our noble institute of lies and fraud have been found out! It would be the greatest madness here to offer any certain cheek to the God from Nazareth in such

circumstances!

[GEJ.05_063,08] Moreover we all can see with the most open eyes of the world that all the great Roman dignitaries and authorities are his most intimate friends! He needs only to say to them: Get rid of this institute for me! And we would be nailed for all eternity! But what would happen to us then?! I therefore am of the even very moderate opinion that we should accept and follow what the man of God from Nazareth has advised you in all friendliness!

[GEJ.05_063,09] In any case it is a very bad assumption of yours – I tell you this quite openly to your face and without any fear – that you wanted to question the man of God who is here and can be touched with our hands, as if he had only directed you in this way because he sees our institute as a hindering obstacle in his affairs! That is however more ridiculous than ridiculous! And our measly institute is supposed to be a thorn in his foot?!

[GEJ.05_063,10] I tell you and all the rest of you as well: as little as we are capable of hindering the moon in its rising, no matter how violently we shout and scream against it, just as little will our empty institute be an obstacle in the way of this all-powerful man of God! He does not even need to blow, but instead only needs to want it a very little, and all our things, like buildings, walls, catacombs and all our magical equipment will become thin air! What will happen to us then? Therefore it is now high time to think about our betterment!

[GEJ.05_063,11] Therefore go to Him and say – but faithfully and truly – that you and we all firmly want what He advised you! For we cannot possibly lose anything at this trade-off, if we then direct our institute as it pleases him. Thereby he will become the lord and master of our institute, and we want to be and will be his very most faithful disciples. Don't you all agree with this?"

[GEJ.05_063,12] Most of them say, "Quite perfectly – if only He will accept us as His disciples!"

[GEJ.05_063,13] The good speaker, who was called Ruban, says, "He will do that, his extremely humanly friendly face tells me so! What do you think then, Roklus, still wanting to spread very foolish things?"

Chapter 64

[GEJ.05_064,01] Roklus says, "Yes, yes, you are right, I have the same opinion! But what if He would only do something for us, on the condition that we should finally reveal all our obvious lies to the people and replace for them any earthly damage that we have caused through our magic fraud?! Which of you has the desire or love to bite the bullet that I bite; I have for the meantime very little desire to allow myself be positively ripped apart by the people! This is a very prickly issue!

[GEJ.05_064,02] But first I want to hear what He actually demands from us in this respect! And so I will then go to Him again and see and hear what demands He will place on us in this respect; for there can be no talk at all of our disclosure to the people!"

[GEJ.05_064,03] Ruban says, “He will surely not demand such a thing from us; for He knows better than all of us! Nothing is achieved in one fell swoop; one thing must follow the other in all of nature that is known to us! That we have sometimes made leaps with our deceptive means cannot be taken as evidence that He will also act this way with us! Therefore go over there and do openly what I have just advised you.”

[GEJ.05_064,04] Roklus says, “Yes, but I am only doing it because I want to do it, not because all of you want it or because you, Ruban, advised me to do it!”

[GEJ.05_064,05] Ruban says, “It is all the same to me for what reasons you do anything, as long as you do the right thing! But do you know, first vice-director and leader of the external affairs of the institute, that is still your old, arrogant-sounding way of speaking and acting, that you say to the best advice that another person has given you: Oh, I saw that myself long ago, considered it myself and will now do it because I also want to do it! Whether the divine Nazarene will be satisfied with that for ever, I hardly know; for He seems to be a great enemy of even the slightest sign of arrogance! I have, you know, quite honestly, never gloated over my reason and with the particular sharpness of my understanding; but I have goodness in my mind, so that I quickly recognise in a person how he is in his way of sensing and thinking.

[GEJ.05_064,06] And so I also know the divine Nazarene very magnificently well, how He thinks and desires. He seems to prefer humility above all, without which we cannot truly think either about love or even less about full truth. But we are standing at a point where every glance, step, every word and every action towards our fellow man is a very greatest fraud and a very most cunning lie, and also must be so according to the rules of our order, because our motto is always that all the world should be defrauded and lied to because that is what they want.

[GEJ.05_064,07] But that is not the axiom of the divine Nazarene. For him it is certainly just: The most complete and purest truth and its justice at any cost, even for all the assets of the whole world! Therefore gather yourself; for you stand before a judge whose vision even reaches your innermost thoughts! Therefore gather yourself in all things, otherwise very much is lacking!”

[GEJ.05_064,08] Roklus says, “Yes, since you, my good brother Ruban, know things so well, then you go in my place to the Nazarene and decide everything with him as you see fit, and it will have to be right by all the rest of us; for we cannot swim against such a powerful current! Go and do that, and I will even be very grateful to you for it!”

[GEJ.05_064,09] Ruban says, “Why not? If you all give me the authority to do it, I will very gladly do you this favour – yes, much more willingly than remaining any longer with a vulgar defrauder of the people!”

[GEJ.05_064,10] All the twelve say, “Yes, we give you authority to do this, and whatever you decide with the Nazarene will be right by us too; for our Roklus is indeed a very most admirable director of our external affairs of lies and fraud and is a great politician; but the light spheres of truth were never his thing, he would always move very clumsily in them. It is therefore better that you go in his place and decide

everything very well and purposefully with the Nazarene!”

Chapter 65

[GEJ.05_065,01] At this authority given to him, Ruban now moves over to Me and says, when he reaches Me, “Lord and Master full of the true power of God! Since Roklus has not dared to come to You for certainly not unknown reasons, as well as any of his eleven companions, they have given me the authority to decide everything in respect of our heavily illaudable institute with You, You very most true. Then everything will certainly happen that You ever want, and we would even like to place the whole institute at Your disposal and all become Your disciples! Give us then a merciful word of Your holy will, and we will act strictly accordingly! But if You want to remove the institute completely, then speak about it; for we have all agreed that the institute should be totally destroyed if You demand it!”

[GEJ.05_065,02] I say, “You are an honest soul, therefore your house remained saved from the flames! But look, if I wanted to remove your institute, I could do just the same with it as with that significant cliff in the sea, upon which so many ships have been wrecked in the storm! Can you still see the cliff?”

[GEJ.05_065,03] Ruban says, “Lord, I see it and know it only too well; for I almost came into misfortune myself on its walls!”

[GEJ.05_065,04] I say, “It shall be destroyed and no longer bring danger to any sailors!”

[GEJ.05_065,05] In an instant the cliff, which in all had a solid content of over ten thousand cubic fathom, was dissolved into the bottom of the sea so that not only no trace was left of it, but also there was no turbidity to the water in its great place. Truly everyone noticed with very great amazement a strong wave in its place which was created naturally because the water around the previous great cliff rushed into the empty space and from then on formed a continuous mass of water.

[GEJ.05_065,06] When our Ruban saw this, he became full of fear and said with a trembling voice, “It is all just as I said to Roklus! This is where all magic ends and the bare truth comes in its place! Whatever You, oh Lord and Master, have done with the evil cliff, You could do just as well with the whole Earth, and all the more surely with our bad institute! Therefore I can now say nothing other than: Lord and Master, Your will be done! For You are no man, but the spirit of God lives in all fullness in You! Be merciful and very compassionate to all us poor sinners! You alone are all in all, and You alone can do everything, nothing is impossible for You!”

Chapter 66

[GEJ.05_066,01] (Ruban) “But what should we do with our institute of lies and fraud?”

[GEJ.05_066,02] I say, “Fill it with love and truth and believe in My name and follow My teachings! For if you seriously do this, you will no longer be able to be useful to the world with fraud and lies, but instead with all truth and genuine love; but all the

tools of deception must be thrown away from you. But if there is some or other thing among it all which in the best way proves to be naturally useful – such as electrostatic generators and other similar machines, then do not make any false use of it, but instead make good use, according to the nature of things, and teach the people what it is and how the machine works in its nature, how it is built, and so you will be in a position to do truly much good with it!

[GEJ.05_066,03] But never pay attention to the judgement of the world; for the world is and remains terrible and evil, and lies, deception and arrogance are its main elements!

[GEJ.05_066,04] I tell you that you will be able to move mountains in My name and do even greater things than what I am doing now; but the thought should never rise in you that you have done something through your own strength and power; for that does not exist in this world! Only through the power of the spirit of God will all these things which can be useful for man be possible for you!

[GEJ.05_066,05] All power will be yours in a mind truly devoted to God, and for as long as someone does not become arrogant. But if someone takes honour and reward for their own use, he will lose the divinely spiritual characteristic in himself in that same moment!

[GEJ.05_066,06] Flee from nothing more than from the riches of this world and its worshippers; for no man is worse on this whole Earth than he who envies and longs for earthly treasures; for he curses in his actions the love and all the truth of the heart which comes from God.

[GEJ.05_066,07] If such people come to you, show them the door and show them that God's word and its power should never be thrown to the unruly pigs of the Earth as casual food! Indeed you should not curse them for it and also not wish them harm, for all anger and all rage is of the spirit of God! but they will be punished enough through this if they are seriously sent away from your doors and your friendship!

[GEJ.05_066,08] If such people come to you in misfortune, do not listen to them; for help will not make their heart better – on the contrary: they will be even more careful afterwards and will act more cleverly for the sake of their sacks of gold; but they will laugh at you and mock you and declare your help to be empty wind bags and will call you lazy braggarts und deceivers! Let that be far from you; for God's power in you should only be of benefit in words and in actions to those alone who have made themselves worthy of it in all the humility of their hearts!

[GEJ.05_066,09] So that you know, however, everything that you should know and do in My name in the future, go to that youth; he will give you a book in which you will find everything necessary! But now Roklus should also come to Me; for I still have some things to discuss with him! Go over and tell him My will!"

[GEJ.05_066,10] Roklus made a very sour face indeed, when Ruban conveyed him the wish that I had expressed. But he moved all the same; he came to Me and bowed deeply before Me.

[GEJ.05_066,11] But I looked at him in a most friendly way and said to him in a questioning tone, “Well, My sharply judicious friend, what do you think of Me now? What does your sharp intellect find in Me and what does your heart feel? You did indeed admit to the boy earlier, when you were still seeking Me, that I am a true God, that you love Me even without all personal acquaintance and perceive the force of life in you ever more vividly, to bow your knee before Me and to seriously worship Me even as a true God!

[GEJ.05_066,12] Now you know Me personally and will also have no doubt that I am the famous Nazarene – as you said yourself – according to the fullest truth. But you have still not bent your knee before Me – which I would never have demanded of you – and your heart still seems to feel very little love for Me. Why have you, great friend of the truth, spoken so with the boy, if it is not true?”

Chapter 67

[GEJ.05_067,01] Roklus says, “Most eminent of the most eminent! As long as I could not believe in any god, a story was decided which paid homage to all the rational world, and this story, which is actually not a story at all, but through which most of the world’s history was made, is called politics, state cleverness. These demand that one does not immediately clearly lay out everything that one inwardly intends before a person that one does not know well. But one does not need at all to intend anything evil with someone with whom one is in some sort of connection, and it is therefore always advisable to remain in the background with the pure truth, because it has already been proven only too often after very many experiences that one has given the people more ruin with the naked truth than any salvation.

[GEJ.05_067,02] One must first get to know a person through and through from all his sides – which is no easy task or job – before one leads him to all truth; for otherwise one cannot know which side is his most accessible for the truth! For no person is a particular friend of the light-filled truth, particularly as far as he himself is concerned. A darkness spread around him is much preferred, and that is also the reason why I kept a little behind the fence with my inner truth with the boy. But in addition it is the most well-known fact in the world that children are only led to truth through all sorts of lies, and that is also a cleverness of the parents; for if they began to tell the children the truth immediately, they would raise the little ones to nothing good or decent.

[GEJ.05_067,03] It is true that I showed myself to the boy as being different to how I am; but I caused him no harm in this way and could not cause him any, because I have never had a will for that, and therefore I believe that I have not committed anything bad. But if I have sinned thereby, then all parents sin against their children who even say very firmly emphasising with a definite seriousness that there are certain trees on the far-off and high mountains on which children bloom and grow like plums. There exist certain gatherers of the fruit and they carry them then to be sold all over the world. Sometimes these fruit also come to streams and rivers which spring up in those high mountains and float down to where they are caught.

[GEJ.05_067,04] That is as terrible a lie as one can imagine; but the parents have certainly the best will to protect their little ones from all indecent thoughts through

such phrases taken right out of clean air and to lead them fresh and healthily in body and soul to a mature age, and that will hopefully not be anything incorrect?! And so I also am of the opinion that a lie, behind which there is no trace of a bad intention, but instead only often, according to our human power of recognition, the very best tendency, should rather be seen as a virtue rather than some sin!

[GEJ.05_067,05] And so our institute is basically full of lies and deceptions, it is true; but until now we have never had any evil or actual domineering intention, that is, as far as our recognition reached. But what can develop out of this in later times, we do not have the prophetic ability and we can therefore accept no guarantee because our descendents will be just as much free people as we are now.

[GEJ.05_067,06] I even claim that in the beginning, all founders of a religion, in which all better civilisation of one or other nation is destroyed, must have meant well and honestly for their people; but the later descendents, and particularly the uncalled, self-created priests, the laughably bad representatives of the gods on this Earth, began to explain the never correctly understood statutes wrongly, added new ones to their selfish and domineering good and sanctioned them sharply under the title of “God’s will”, “God’s word”, have tortured the poor humanity often in the cruellest way, as even now many examples can convince us only too tangibly!

[GEJ.05_067,07] If we only look at the very well-known stories from the temple in Jerusalem and at the same time the temple stories from Rome and we have all the proof in abundance of where things went with Moses and then later with all the original wisdom of Egypt! And – I do not want to be an evil prophet – I even dare to claim before you that your purest and most divine teaching, whose main point the boy gave to my companions wonderfully quickly, and as much as I have heard magnificent things from them, in several centuries they will have a very different face!

[GEJ.05_067,08] Your disciples will become messengers and spreaders of your divine teaching. They will not be able to go everywhere; they will choose other disciples and will make them teachers and also spiritual representatives of your teaching, and there is the reason for the priesthood and for all the types of superstition, on which I could bet a thousand to one!

[GEJ.05_067,09] But if in time everything will be so everywhere, why should our institute be an exception? There are people everywhere. If a true god now stands at their head teaching and leading they will remain in order; but if he places them on a necessary test of freedom, they will immediately begin again with a golden calf like the old Israelites in the desert when Moses headed up Sinai to receive the commandments of the very highest!”

Chapter 68

[GEJ.05_068,01] (Roklus) “You, as a most perfect prophet totally filled with all the divine spirits and talented with all power and strength like no other person on the Earth, will certainly see that in advance! But who can get around it? It is simply so, was already always so and will also remain so, and we will not change things!

[GEJ.05_068,02] As long as the people have command of their body and their free

will, they will remain in general what they are, and will direct themselves with all sorts of circumstances according to the climate. The further away from us, the worse, as I have experienced only too often on my many travels! The further I had distanced myself from this now single spiritual point of light, the blinder and more foolish I found the people, even when I was an atheist, and it would have surely seemed even more noticeable to me then if I had known what I know now.

[GEJ.05_068,03] It is indeed very true that there can be no darkness which a corresponding light could not immediately destroy. In nature it is certainly so. But whether the spiritual light can also drive away the spiritual night so suddenly, that is of course a very different question! In a certain respect my spiritual night certainly could not be called insignificant, and the boy scared it away with few words of light; alone he had found in me even a person who in some scientific spheres cannot be called the least, and who has made very many experiences in the world.

[GEJ.05_068,04] Imagine a nation sunk into the most absurd and darkest superstition! Several words of even very great brightness and even some very striking signs will hardly bring forth any effect of light! Such a people will then become darker, angry and will present themselves as a great enemy of it in the presence of light, at which it will then become extremely dark for such a brutish nation.

[GEJ.05_068,05] We do not need to look very far at all. If we direct our gaze just to the temple in Jerusalem and observe the internal and external Phariseehood, we have the spiritual night before us, so that we must be highly amazed about them! But try to come to them with a correct inner spiritual light just approximately as the boy came to me earlier, and in a short time that person is a child of death!

[GEJ.05_068,06] What did these true slaves and servants of the darkest night not undertake against our institute! If we had not been firmly established in every respect, and if they had been able to get to us from all sides, we would have ceased to exist a long time ago! If someone like Moses and Aaron should rise up now and teach the truth as they taught in their day, they would immediately be seized and stoned, or one would give them the accursed water to drink as enemies, and quite certainly the genuine water; for they have namely two of them, one that brings about a certain and unavoidable death, and a false one that cannot harm anyone because it does not contain any poison.

[GEJ.05_068,07] When they then wish a sinner against the being of their temple well out of some secret reason, they give him the unreal accursed water to drink. But whoever contradicts them too powerfully, he can extinguish his thirst for all eternity at the next and best opportunity with the genuine accursed water. But that the Pharisees do that in Jerusalem as well as in other places is also a well-known fact among all people of just a little education, so that it no longer amazes almost anyone. But I ask how then a correct light of truth can light up such a pharisaic night?

[GEJ.05_068,08] But the way that things stand among and with the Pharisees is the same everywhere where there is any priesthood. If all people accept a true light because they soon and easily recognise its benevolence, the priesthood will nonetheless still turn against them with all means and powers and not accept it

because out of sheer arrogance and domineeringness it is so foolish and blind that it is not at all capable of recognising the benevolence of the pure light of truth.

[GEJ.05_068,09] But as long as the priesthood is tolerated by God as well as by world rulers, there is as good as nothing that can be done with all spiritual light! For these ever highly selfish and domineering people will always strive to make every higher light suspicious and to praise their own old dung as pure gold and suppress the people who are subordinate.

[GEJ.05_068,10] Therefore in this respect it is my even significant opinion that above all one must fully get rid of everything that has even a whiff of the priesthood about it, and so muck out the old Augean stables and then only allow the true sun of the spirit rise over all nations at the same time; otherwise every good seed will die out before it has been able to put even half-firm roots into the soil of life.

[GEJ.05_068,11] I recognise in you, most noble master, the full power of God, without which it would be fully impossible for you to perform works that can only be possible for a god, because all the most numerous special powers unite in him and have their eternal support, from which point alone they are capable of an effect. And because I have found that in you, it is also certain that I respect and love you very unrestrictedly, which you will see even more clearly with the eyes of your spirit in my heart and mind than that boy over there.

[GEJ.05_068,12] But I say this without any shyness, that this effort of yours and your certainly great sacrifice is as good as in vain, and will bring few blessings to the people as long as the foot of just one priest still walks the face of the Earth! You would have to then suddenly transform all the people and also all the many priests on this Earth like that old cliff in the sea only with your omnipotence, then perhaps things could become very commendable on the Earth! It is only an eternal shame about your efforts and work! If you were still a carpenter with saw and axe, the Pharisees would leave you untouched; but now they will hate you despite all the divinity in you that I do not doubt, and will persecute you furiously and wrathfully on all your paths! They will even try to destroy the most magnificent seed that you now sow with all the means they have at their disposal.

[GEJ.05_068,13] For on the Earth hardly anyone knows the Pharisees better than I, who had the most to do with them, fighting them for the sake of our institute! They were indeed totally beaten by us and defeated and can do nothing more against us with all their anger; for our circular walls are stronger than those around their temple, and all the sick from far and wide seek their healing with us now, because we make the people healthy again with genuine cures, while the templars heal using empty sayings and mystical signs and all sorts of relics – from God knows where – but the sick feel no effect at all of any sort of improvement.

[GEJ.05_068,14] That is now my naked admission before you, oh Lord and Master; but you will now do what pleases you – only do not overthrow our institute before the temple in Jerusalem! That is now my most imploring plea to you; we would all prefer it if you became our head and leader according to you wisdom!”

[GEJ.05_069,01] I say, “You have My word and My teachings; do and act accordingly, then I will be your Master and leader!

[GEJ.05_069,02] You do not need My person inside the walls of your monastery at all, but instead only My word and My name – but not only dryly written and spoken with a cold and indifferent mouth, but instead in deed, full of faith and full of love for God and for one’s neighbour – then I will be among you, and whatever you desire in My name, that will happen, and you will do even greater things than I.

[GEJ.05_069,03] Whatever I do, I do before your eyes, in order to give you a valid proof of Myself so that you people may recognise that I am just the same who proceeds through eternity from the Father, of whom all wise men and patriarchs prophesied.

[GEJ.05_069,04] You should and will be My witnesses before all creatures that are blind and deaf and will need for this purpose more than I Myself now before you, who are indeed sharp-sighted and sharp of hearing!

[GEJ.05_069,05] But your deceptive miracles must be totally driven out of your institute; for all deception is more or less a suggestion of Satan and can therefore never lead to anything that one could call truly good! But as long as one uses any deceptive means in a healing institute, no miraculous deed can be brought to success in My name!

[GEJ.05_069,06] But if you want to work in My name, I must also be totally in you in all fullness of truth through the love and through the most living faith.

[GEJ.05_069,07] If you are, then you can say to that mountain: rise and throw yourself into the sea! And it will happen according to your will! But pay attention, without Me you can do nothing!

[GEJ.05_069,08] But I will be with you for ever and ever, as long as you trustingly keep My word, My love and the most living faith in Me and walk around without any falsehood in your soul! Tell Me whether you have understood Me now!”

[GEJ.05_069,09] Roklus says, “Not quite, honestly confessing before you; for I heard something about a suggestion by Satan! That is the same most evil spirit which according to Jewish teachings is supposed to be the constant invisible originator of all evil and destructible on the Earth. I have observed that so far as an allegory of the Jews and cannot be amazed enough now to hear this name from your mouth!

[GEJ.05_069,10] Truly, I consider you to be the wisest of all people and now believe firmly that there is a very wisest and all-mighty God, by whom everything that the endless space encompasses was created, and that you now are a main bearer of the spirit of God; but that you come to me now with the old Jewish fable of Satan and in the end with all sorts of devils and also with the Jewish hell, that surprises me very much. Is then Satan seriously something, and what about some sort of devil or hell? I would truly like a closer explanation of this!”

Chapter 70

[GEJ.05_070,01] Say I: "You will find an explanation of all that is still incomprehensible to you in the book handed to you by the youth through Ruban. Moreover, opposites such as spirit and matter, life and death, love and hate, truth and falsehood should serve you as a little hint that there must be a reason for their coming into existence, as otherwise they could never manifest perceptibly.

[GEJ.05_070,02] How could evil enter into man's thinking unless there were some reason for its coming into existence? You with your trained intellect should be able to perceive that for all this — such as truth and falsehood and other opposites — the supreme and most benevolent Deity cannot be blamed.

[GEJ.05_070,03] Or can you presume that God, being Himself the supreme and most profound truth, should have laid a deceitful tendency into man's heart which would make him sin against God's order and render him filthy in all his speech and actions? Oh, far from it! God did create man in His spiritual image, thus pure, truthful and good.

[GEJ.05_070,04] Since the future existence of the spiritual man implied the way through the flesh, he had to take the flesh from the earth's matter according to the decree of the supreme Spirit of God; and a counterweight is laid into the flesh for the probing of man's spirit, which is called temptation.

[GEJ.05_070,05] However, this rests not only in man's flesh but in all matter; and matter, which is not what it appears to be, is to the man probing himself falsehood and deceit, thus a phantom spirit which is there and is not there. It is there, because the tempting matter is there for the flesh of man; but since matter is not what it appears to be, the phantom spirit can also be said not to be there.

[GEJ.05_070,06] Behold and understand this correctly. This spirit of deceit, which in itself is falsehood through and through, is the spirit of all the world of matter and precisely that which is called 'Satan' or 'the principal of all devils'. What is called 'devils' are the specific evil spirits out of the universal evil spirit just shown you.

[GEJ.05_070,07] Therefore, a man who seizes with love all sorts of matter and becomes actively anchored in it, commits a sin against God's order which exposed him for a time to matter for the sole purpose that he combat it and, by using his completely free will, strengthen himself for immortality. And the consequence of sin is death, or the annihilation of all that man's soul has appropriated out of matter, because matter, as I have shown you, is not what it appears to be.

[GEJ.05_070,08] Therefore, if you love the world and its hustle and bustle and want to gain its treasures, you are like a fool who has been introduced to a well-adorned bride whom he does not want and for whom he does not long. He nevertheless throws himself with the ardor of a blind fanatic onto the shadow of the bride caressing it beyond measure. When the bride leaves the fool, surely her shadow will go with her. And what will remain for the fool? Evidently nothing.

[GEJ.05_070,09] How the fool will lament having lost what he loved so much! But he will then be told: 'Blind fool, why did you not seize the full truth instead of its

shadow which was evidently nothing?' What else can the shadow be but a lack of light on that side of a dense form which is opposite the light, because the light-ray cannot penetrate the firm and dense body.

[GEJ.05_070,10] What your shadow is to you while you are standing or walking in the light, that is all matter, together with its treasures, to the spirit. It is of necessity a delusion and in itself a falsehood, because it is not what it appears to be to the senses of the body.

[GEJ.05_070,11] This is the very judgment of falsehood and deceit, namely, that it has to reveal itself before the eyes of the spirit as something transient and merely as an outer, corresponding shadowy image of an inner, profound truth, whereas in the blind worldly love of the soul it would prefer to remain in reality what it seems to be.

Chapter 71

[GEJ.05_071,01] (The Lord:) "If that is so, of what use is it to the soul to win for the physical man all material treasures of the earth and unite with the flesh and its base animal desires, whilst at the same time suffering damage in its spiritual sphere and losing the reality of true life? From where in the beyond will it then take something with which to form a true entity, since it has itself become a nonentity along with the nothingness of matter?

[GEJ.05_071,02] Yes, friend, he who has gains with every gift, so that he has even more. But it is a different matter with that which really is nothing and has nothing. How could one give anything to that which has first allowed itself to be caught and annihilated by falsehood?

[GEJ.05_071,03] Or can you pour liquid into a vessel which exists merely in your imagination and nowhere else, or — should there be a vessel — with so many holes on all sides that one could hardly count them? Will it retain even one drop?

[GEJ.05_071,04] Oh, if matter as such, and as it is, were a permanent and immutable reality — which, however, is impossible —, it would be a truth as what it is, and he who won and owned it would be the owner of a truth; and if then the soul united with the matter, it would become a true and permanent reality.

[GEJ.05_071,05] However, since matter is merely a judgment of the spiritual, which can — and must — remain only until the spiritual primal element concentrates in the same, recognizes itself and, once it has gained sufficient strength, dissolves the matter surrounding it, turning it into the corresponding spiritual, then a worldly soul that has become all matter must in the end share the fate of matter.

[GEJ.05_071,06] When matter is dissolved, this also happens to the soul. It is dissolved, at least for the greatest part, into the substantial psycho-etheric primal-energy-atoms, and all that remains to the soul proper after the shedding of the flesh is one or the other archetype of an animal skeleton shape, without light and

often without life, which bears not the slightest resemblance to a human being.

[GEJ.05_071,07] Such a soul is found then in a condition which the ancient patriarchs who were endowed with a spiritual vision called 'Sheoul a' (hell = thirst for life) a very true and correct description.

[GEJ.05_071,08] But accordingly the whole Earth and everything that you are ever capable of perceiving with your material senses is a true Sheoul. That is the death of the soul, which is or, rather, is destined to become a spirit; for whoever has ceased to exist as that which he had been, is also completely dead as that which he had been.

[GEJ.05_071,09] A soul who for the above reasons has almost lost its human nature, so that, at the most, an animal skeleton is left of it, is dead after the shedding of the body. For you unthinkable eons will have to pass until such a soul buried in matter will again become a near-human being, and it will take much longer until such a soul becomes fully human.

[GEJ.05_071,10] You certainly think now that all these things must be possible for God in an instant. And I tell you that all things are indeed possible with God. If God wants puppets and robots, an instant will be sufficient to fill the whole visible space with them.

[GEJ.05_071,11] But all these beings cannot have their own and free will, nor their own existing, independent life. They will stir and move only according to the will of God that comes to them. Their eye will be the eye of God and their thoughts will be the thoughts of God. Such creatures will be just like the individual limbs of a body that cannot move or be active in themselves without your recognition and desire.

[GEJ.05_071,12]] Is it not a totally different matter with your children, who have issued from your flesh and blood? They no longer depend on your will; they have a life, cognition and volition fully their own. To be sure, they will obey you and accept precepts and commandments from you, yet not according to your will but invariably according to their very own will, without which you could not teach them any more than some carved image or a stone.

[GEJ.05_071,13]] And behold, beings endowed with free cognition and free will, who have to perfect themselves voluntarily so that they will forever be free beings retaining their self-determination, must be created by God in a manner that makes possible such an achievement.

[GEJ.05_071,14] God can only, so to speak, create the seed enclosed as in a husk and endowed with every possible viability; the future free development and cultivation of life must be left to the seed itself. It must begin to attract the life out of God, which surrounds it without, and form from it an independent life of its own.

[GEJ.05_071,15] And behold, it does not happen as quickly as you think, because the embryonic life cannot be as powerful and capable of actions as the most perfected life in God that has existed since eternity!

[GEJ.05_071,16] And because every soul, however depraved, has always the same destiny, it cannot possibly, even in the beyond, be helped in any other way

toward its salvation than that it helps itself with the few means still at its disposal as in accordance with the eternal order of God it also has to help itself.

[GEJ.05_071,17] I hope to have made it sufficiently clear to you what is actually meant by Satan, hell and eternal death, and you should hardly have to ask another question on this matter. However, if you should still be in doubt about something, do ask; for behold, the sun will soon be setting and we shall then have our evening meal!"

Chapter 72

[GEJ.05_072,01] Says Roklus: "Lord and Master, I have now seen that Your wisdom and exceedingly thorough insight into all things is of an unfathomable profundity, and I must here openly confess that unless You had, where Your Spirit is concerned, been deeply involved in all creation, You could not possibly, as a mere human being, have known and recognized this, — and many things for which previously I have had no explanation have now become clear, and even exceedingly clear, to me. Since You have been good enough to explain such extraordinary things to me, I beg You to throw a little more light on the expression 'Sheoula' and on eternal death; for I am not quite certain about these as yet. That is, I understand the issue in a pinch, that is for sure; but that I could claim that I am quite at home in it, then I would be lying to myself! Explain to me therefore these two things that I have mentioned a little closer!"

[GEJ.05_072,02] I say, "Well then, listen! She', also 'shei' or 'shea', means 'it thirsts'; 'oul' or 'voul', the person who depends on himself, one could say 'an animal person' (ox); a: 'according to the consistency of what dictates the inner wisdom and cognition'.

[GEJ.05_072,03] The shape of the ancient Egyptian pyramids proves that this is the way the letter A has to be understood. The pyramids are large-scale copies of the brain pyramids and, as their name and their inner structure implies, used to serve the people as wisdom schools. For the meaning of Pira mi dai is obviously: 'Give me wisdom!' Their inner structure was such that it forced the man who was completely isolated from the outside world to contemplate his within, thus finding his innermost life-light. This is why it was always pitch-dark in the wide inner passages of such a pyramid, and not until man began to light up everything with his inner life-light did it become light.

[GEJ.05_072,04] All this may sound strange to you, but it is nevertheless true. For as soon as the inner vision of man's heart is opened, there is no longer any night and darkness for him on earth. A downright proof, so to speak, are all the very sensitive people and those who are in an ecstasy. These are able to see with their eyes closed far more than a thousand people possessing the best, soundest and keenest eyes; for they see through the most solid matter, see easily through the whole earth, and they, the ecstatic (magnetic) people, can even penetrate the stars which are not beyond their reach.

[GEJ.05_072,05] The way in which men could achieve the blissful state of ecstasy — and that finally whenever they want it — was taught and very actively practiced in the interior of the pyramids.

[GEJ.05_072,06] Since the pyramids were serving that purpose, they were given the very appropriate and significant name of She'oul a. From this the ancient Hebrew derived his abbreviated Sheol, the Greek his scholē, the Roman his Schola and the Persian as well as the Indian his Schehol.*
(My footnote: Surely also the German his `Schule': [school] Jakob Lorber)

[GEJ.05_072,07] The ancient sages well knew from their ecstatic visions that the very material souls who loved the world and themselves beyond measure, after the shedding of their body had to live in the beyond under very deplorable conditions, and they used to call this very lamentable state also She'oul a, or hell.

[GEJ.05_072,08] It is certainly true that, compared to the state of life of a truly wise man living within the divine order, such a state can be called 'death'. Since this is an everlasting and necessarily immutable and permanent attribute of all that is called 'world' and 'matter,' it becomes quite clear why it has been named `eternal death'.

[GEJ.05_072,09] A soul that remains in such a condition, either here or in the beyond, obviously is in a state of eternal death from which it is exceedingly difficult to become free. For many a soul it may take an eon of time before it will achieve anything out of itself. Tell Me whether you now understand!"

[GEJ.05_072,10] Roklus says, "Yes, Lord and Master above all, now even that is truly fully clear to me; but now there is another little question, and this consists of this: how in fact a person can get to the ecstatic, all-seeing condition! If only I knew that, only the path there, I would give up everything thinkable in order to achieve such a certainly highest blissful condition myself from time to time! Lord and Master above all things, have the goodness and give me a few tips about this as well!"

[GEJ.05_072,11] I say, "The schools of Egypt have passed away and have not existed in that form and way for a long time; for in the days of Moses it began to be in short supply very much in it. Even then they began to only convey an external lesson, and Plato and Socrates were more or less the last who had even a slight idea of the inner school of life.

[GEJ.05_072,12] I have taken on the flesh of this world so that I could give you a still better life-precept which will enable everyone to attain to the highest wisdom of life. This precept, in short, is: 'Love God with all your might above all and your neighbor as yourself.' Whoever does and practices this to the fullest is like I am; and for this reason he will be led into all wisdom and its power and might.

[GEJ.05_072,13] For in him who is full of love for God, God is present with His infinite and unlimited love and its most exalted light. Then the soul and its spirit revel in all the wisdom-light out of God, and the soul must behold and

recognize everything the -light of God sees and recognizes. And since God's eternal omnipotence consists in this very love which is so unlimited and infinite, everything the soul wills in this divine love with the will of the love of the Divine Spirit ruling within it will happen forthwith. — This is as clear and true as anything can be in this world.

[GEJ.05_072,14] However, it is by far not enough to know this and believe it ever so firmly; one must do it also under the most difficult circumstances of life and practice it at all times, for only through incessant, diligent practice does the disciple become a master."

Chapter 73

[GEJ.05_073,01] Says Roklus: "But Lord and Master, how can I achieve it to love with all my might God, the invisible, eternal Spirit, above all? For it seems to me that the heart of man is too small and incapable of loving beyond measure the infinite and eternal Spirit of God, Whom one cannot possibly imagine.

[GEJ.05_073,02] It is easy to love one's neighbor; but to love God Who is so infinite is certainly an extremely difficult matter for us insignificant men. What must one do if one wants to love God above all?"

[GEJ.05_073,03] Say I: "Nothing could be easier in the whole world. Let man contemplate the works of God, His goodness and wisdom, and conscientiously keep His commandments, let him love his poor neighbor as himself, and he will thereby love God above all.

[GEJ.05_073,04] However, if you are unable to form a concept of God touching your heart, look at Me, and you will have before you that forever valid and lasting form which alone will portray to you your God and Creator. For God is also a Man, but the eternally Most Perfect One, both in and out of Himself. If you see Me, you see everything. — Did you also understand Me in this?"

[GEJ.05_073,05] Roklus says, "Lord and Master above all things, now I have everything, and I want to be Your servant! But now let me move in peace! For I am not worthy to while longer with You."

[GEJ.05_073,06] Say I: "Whoever has the inner peace departs in peace wherever he may go. Now that you have gained the inner peace, you do go in peace if you leave. However, you can certainly stay with your companions for a while, and you will hear many a thing which will be of benefit to all of you.

[GEJ.05_073,07] It is indeed already late and the sun, which has lit up the earth during the day, has reached the edge of the mountains and will soon disappear, and we all can say that this day has been well spent. We have worked hard and in a few hours achieved more than mere human hands would have achieved in years. And let him who works also eat and strengthen his limbs. You also have worked and shall eat with us. Therefore, you may stay here and have evening meal with us."

[GEJ.05_073,08] Roklus says, “Lord and Master above all things! What have I only done with my companions that could be called work? Speeches and opinions and exchanging experiences is all that we have done here, otherwise standing quite idly – and that will not be called work, will it?”

[GEJ.05_073,09] Say I: "Wherever and whenever a man has truly worked for the salvation of his soul, there and then he has performed the greatest work in a true and most unselfish manner. For a true activity serving the benefit and salvation of one's own soul totally precludes all other self-seeking activity anyway, because selfishness and self-love completely block the love for God and the neighbor.

[GEJ.05_073,10] Whoever cares materially for his body seeks the treasures of this world, burrows in matter and thus buries his soul in judgment and in death. Even if such a man had worked all day long in the field, using plough and hoe with such diligence that by evening he is drenched in his own sweat, in My eyes he was nevertheless an idler and a lazy servant for the field of the Kingdom of God.

[GEJ.05_073,11] For, whoever does not work in the right and proper spirit within God's order for the true goal set for him by God surely does not work for the temporal and eternal benefit of his neighbor either, and he does not deem it worth the effort to seek and more closely recognize God. A person who makes no effort to find and truly recognize God is even less inclined to exert himself for the benefit of his neighbor; and if he does something for him he does it only for his own sake, hoping that the neighbor might be able to return the favor several times over.

[GEJ.05_073,12] Yet you have now sought God and yourself – and found God and yourself; and behold, that was a correct activity of yours, and I tell you that you have now done more in these few hours than otherwise in all the rest of your life! And therefore you can now remain here as well, take a good rest and eat an evening meal with us!"

Chapter 74

[GEJ.05_074,01] Roklus says, “Lord and Master of all things! Every word from Your mouth is more than the purest gold, and each truth is greater than the other! Also none of Your words of light and life have fallen on infertile ground with me, and I now feel in me that certainly the most blessed fruit will grow out of them for the barns of true life; but since I now have the mercy to talk to You, I would like to have an explanation from You also in the respect of whether we in future should heal the sick from their illnesses through our natural healing medication or simply in the firmest trust possible in Your name? For the thought came to me just now that it would not always correspond to Your divine will to heal every sick person. For among them there are some to whom You divine love and wisdom allowed an illness or even some sickness of the soul to come for the improvement of their soul.

[GEJ.05_074,02] It is a well-known fact that often people who are physically very healthy are not the most ethically virtuous. Yes, people enjoying physical health are often mischievous, worldly- minded and sensual, while the sick, especially those who are chronically ill, usually linger on, patient, gentle and resigned to the will of God. They seldom complain, are full of humility, and their heart is devoid of envy. Might not the good disposition of their soul undergo a change if they were suddenly made whole?

[GEJ.05_074,03] Then there is another thing: certainly everyone is designated to die in the body at some time – and if this were not the case, people since the days of Adam would still live physically. But if we make everything that comes our way that is sick, young or old, immediately fully healthy again, and ourselves at the same time, then gradually dying in this world would soon become something rare, particularly if through Your teaching wars should gradually cease to occur."

[GEJ.05_074,04] If we do not heal someone who has sought help from us, we will be scolded as hard and unsympathetic people; but if You do not even allow someone who has been healed many times by us to be healed for perhaps the tenth time again, despite our will and our efforts, either the power of Your name or our own trust in the same will become suspicious and sketchy, and the faith of the people will suffer shipwreck! For we will not manage to get the people once living in matter to begin to despise this earthly life for the gain of a higher life in the great beyond, to do nothing anymore for themselves in the case of sickness.

[GEJ.05_074,05] Even the old man of a hundred years and over will grab the drug to extend his life even if he knew that the discarding of his fragile body could be done gracefully. We are taught in general by more than a thousand years of experience that the avarice of a person to live healthily and as long as possible on this mangy world, even in often very poor circumstances, is an insatiable one; and if the people know that more generally that alone through the power of Your name every evil can be healed, yes, that in emergencies even the dead can be brought back to life, then we will have to confront one siege from the people after another!

[GEJ.05_074,06] In my opinion it would be not superfluous at all for us and for whoever else to count a nearer instruction in this respect! Or have You somehow completely lifted the old death of the flesh from now on for those people who live fully in Your order, so that the people from now on will live on with already transfigured bodies, but the death of the flesh will remain only a part of the sinners against Your religion and against Your laws?

[GEJ.05_074,07] Lord and Master above all things! Behold, the beams of the sun that has set still gild the evening sky very powerfully, and the sickle of the moon and the evening star positively compete to replace the mother of the day that has set. The sight of Your shining works is so super-magnificent, oh Lord; but even more magnificent is the feeling of the inner light that illuminates our dark corners of life from Your mouth! Since there is still time before the evening meal, explain to me what I am never able to explain myself!"

Chapter 75

[GEJ.05_075,01] Say I: "My friend, you are delving into something which neither you nor anyone else really needs to know because it is wholly My business, and this means as much as: It is the concern of the eternal Father in Heaven and therefore an order of which, as far as the flesh is concerned, even I Myself may not, cannot and shall not make an exception.

[GEJ.05_075,02] Whatever the flesh has put on, it will also have to take off again,

whether with or without pain, that is quite irrelevant; for after the separation all the pain of this world stops. For the air that the person's soul will breathe in the other world will be quite different to the air of this material world here. Wherever there is no longer any death, there is also no real pain, because the pain of the flesh is always only a consequence of a partial peeling away of the soul from the flesh.

[GEJ.05_075,03] But that does not mean to say that a soul in its pure condition is somehow without feeling or sensation – for without that it would obviously be dead; but only in the world that corresponds to its being it will not find anything that thronged it, pressed it, tweaked it and squeezed it, and thereby causes a painful feeling, and so it will also never perceive any pain.

[GEJ.05_075,04] Or is a completely healthy person insensitive in his flesh to feelings of pain because he has never had the misfortune to be ill and has never received a blow or a jab from another person?! Only the reason for the pain was lacking for him.

[GEJ.05_075,05] The reason why a pain, which is always only felt by the soul but never by the flesh, exists is the pressure exerted by the flesh on some vital part of the soul when the former has become too indolent and thus too heavy.

[GEJ.05_075,06] Therefore any illness can be halted temporarily, if one understands how to unburden the mass of flesh; but there is no longer any relief for the old age of the flesh, although a person living in good order will generally know little of any pain right into a very great age. His flesh will remain until the last hour still very flexible and supple, and the soul will gradually be able to remove itself from the flesh very gently in the actual best and true order. It will indeed not exactly wish to separate itself from the flesh even at a high earthly age, but if the very perceptible, blessed call comes from heaven: Come out of your prison into the most free, eternal true life!, it will not hesitate for a second to leave its fragile earthly house and to step out into the light of true eternal life.

[GEJ.05_075,07] Well, you will never be in a position to prevent this with your herbal concoctions and neither through the power of My will, because this cannot be the will of My spirit. But with the power of My name you will only be able to perform those same true miracles according to My will making itself most clearly heard in your hearts and never against it. Therefore you must also make My will, which is the true will of God, above all to your own, and it will then be impossible for you to fail in something that you want from Me and thereby through My eternal order.

[GEJ.05_075,08] There can therefore be no talk of anyone ever dying because of the holy power given to you in or through My name. Truly you should never withhold a healing from anyone, where my spirit says to you in your heart: Help this person!, but if the spirit says to you: leave him in the torture of his flesh, so that his soul will have enough of satisfying the desires of the flesh!, then leave him and do not heal him from his fleshly evil – for he should tolerate it for the salvation of his soul!

[GEJ.05_075,09] And now see that your worry was somewhat in vain! Therefore go into my correct order and everything will then become clear to you! If you still have some objection, then speak, before our host emerges from the new kitchen with the meal!"

Chapter 76

[GEJ.05_076,01] Says Roklus: “Yes, Lord and Master over all things, if we only can perform as miracles everything that You alone want, and indeed everything in Your whole original and natural eternal order, then our own free will is purely nothing, and here and there with the very necessary miracles as the best and most effective proof of the power and strength of Your name it will then begin to look very thin on the Earth!

[GEJ.05_076,02] The miracles of Your will happen every day regardless of whether we also want them or not, and our will is therefore always equal to a completely hollow nut against Yours. The sun, the moon and the stars rise and set without our will; and likewise the Earth becomes green and brings forth its fruit; and the clouds move, and the winds play with the waves of the sea; and it becomes summer and winter, and times pass and never come again, quite without our will! Whether we now want that or not is all the same! But how are things then with the very often necessary special miracles?”

[GEJ.05_076,03] I say, “Yes, dear Roklus, it is still a little difficult to get to grips with you, because too many worldly concerns still reign in your mind!

[GEJ.05_076,04] Behold, whoever sets his hands on the plough and looks backwards, is still not prepared for the Kingdom of God! Do you think then that God in His clearest thinking and wanting is somehow as uniform and monotonous as the rigid ice of the north?

[GEJ.05_076,05] O man, first of all recognize God and His almighty will properly, and you will then also recognize whether a man with a heart full of the Divine Spirit is really unable to will or do anything else but — in silent patience resigned to the eternal will of God — let one day after another pass while he happily watches the various herbs grow and flower and again wither away.

[GEJ.05_076,06] If that would have been God’s aim with the people, He never would have needed to give them their own free will, all He had to do was to simply let them grow like the mushrooms of the Earth with the roots stuck in the soil, just like sea polyps, if in human form; these would then have been able to look on day and night to see how the stars rise and set according to the will of God at least the way it seems, and how beautifully the grass grows around them! A free, changeable movement would not be necessary at all for them for they would in any case not have a free will, and the unchanging and stereotypical will of God could let them go much better as statues rather than as any pious person devoted to God with his will!

[GEJ.05_076,07] For despite all his aesthetics it can still come into the sense of a person who still has his own will and a free movement, to take a few steps across a beautiful grassy ground; and how inevitably must he then press the grass that has grown upright and standing into the ground according to the will and the eternal order of God and besides kill the life of a few grass mites before time! Do you then see the absurdity of your worry?

[GEJ.05_076,08] But now consider that a person for his physical nutrition does not only chew up with his teeth all sorts of magnificent fruits filled to brimming with fruit seeds and then consumes them as meals for his body without any mercy or compassion, but instead even attacks all sorts of animals, kills them and finally consumes their roasted flesh with a true avarice. Here and there he seeks great places where previously for many millennia the most beautiful grass, other healing herbs, bushes and trees have grown in the most beautiful and very most undisturbed order of God, and then builds there houses and cities on this spot. Yes, friend, can that be just according to the order of God that you have thought of?

[GEJ.05_076,09] Or, if you shorten your nails, beard and hair that have grown too long with time, are you not acting against the order of God, according to whose stereotypical will nails, beard and hair grow again immediately and do not want to remain as short as you have decided yourselves with the scissors?

[GEJ.05_076,10] If God did not want at all some free-thinking and free-desiring being to act against the stereotype of His creating will and to make destructive attacks against the existing constantly unchangingly same order in big things as well as in small, would He have acted wisely to create beings that for the very sake of their existence are forced to make all sorts of destructive intrusions into the original order of creation, which is also a work of the same all-powerful and highly wise God?!

[GEJ.05_076,11] But if God, the Lord and Creator of all things and beings, allows the living beings, and namely the free-thinking people who are equipped with a free will, to destroy the forests, cut down the trees, build huts and houses out of it while burning the greatest part, trample His beautiful grass into the ground, mow it and feed it as hay to the cows, oxen, donkeys, sheep and goats and does not slap their hand for many other transgressions of His set order, how much less will He use His almighty will to put up opposition when it means developing man's little freedom of will into the greatest divine one.

[GEJ.05_076,12] Haven't you seen then how the boy, who is basically only a creation of God, turned the stone into gold before, against the stereotype of the divine will? Has anyone called him to account because he made such a violent attack on the basic order of God? On the contrary, only the divine will, united with that of the boy, brought him to do such a thing!

[GEJ.05_076,13] If you keep the easy commandments of God and truly love God above all, you will become obviously more united with the recognition and desires of God. You will become wiser and wiser and to the same degree also more powerful and insightful in desires. Your inner light from God will be raised to an all-seeing eye, with the means of which you will not only feel in the otherwise still dark life, but instead you will see the effective powers of life and through the possession of the freest will of God be able to decide them as well to be active in one way or another. But just in this way, that you recognise and see specially and individually the countless powers constantly coming from God, you can as a possessor of the divine will seize them and also determine them and bind them to some wise goal, and they will immediately be just as active as if God had determined them for some action Himself.

[GEJ.05_076,14] For all the powers that proceed from God through all the whole infinity are just like the countless arms of one and the same all-powerful God and can impossibly become and be active in any other way other than alone through the stimulus of the divine will, because they are basically nothing but pure emissions of the divine will.

[GEJ.05_076,15] If a man then joins his tiny freedom of will with the infinitely great divine one, tell Me whether it is then thinkable to make a mute observer of the pure divine will, or whether the crudely free willed person will be possible to perform some things with such a freedom of will from God!”

Chapter 77

[GEJ.05_077,01] Roklus says, “Yes, Lord and Master over all beings and things, now, through this most merciful explanation of Yours, everything has indeed taken on a different light, and now some previously incomprehensible puzzles have been fully cleared up for me! Yes, I am now beginning to understand a little what a person actually is, and what he has to seek and achieve in the world and according to Your words can also achieve and must actually achieve! Yes, now it s then indeed a highly blessed easy task to keep Your commandments and to literally fulfil Your will; for now we see and can actually touch with our hands what we must receive necessarily from You! For if I see a place even still far away from me and I walk in a straight direction towards that place, I must certainly reach it in the end!

[GEJ.05_077,02] But I can now do nothing other than to thank You above all with all my strength of life for such effort of Yours with me and assure You that I am and will remain Your very most conscientious disciple. I also give You the fullest assurance that I will do everything in order to cleanse our institute from all the old slag and lies of the world, and in the future nothing more will be undertaken but alone what can correspond to Your teaching, oh Lord and Master!

[GEJ.05_077,03] Now I already feel a power that I have never felt before in me, from which in the firm trust in You all mountains bow and through which all the dead must rise up from their graves! What will follow then if my future life is entirely Your will, and to what power will our institute rise if all the members of it become one in sense and in will?!

[GEJ.05_077,04] Therefore no hesitation any longer! Up, and all hands to action for this new work set by God! Whoever hesitates commits a crudest sin against the salvation of the whole of humanity on the whole Earth!”

[GEJ.05_077,05] I say, “Your enthusiasm is now quite right, and you will also achieve what you are now planning; but this present enthusiasm of yours is still very similar to grass fire, which also immediately fares up in powerful flames, so that one thinks: if things continue so, in a few moments the whole Earth will burn! But in a few moments there is an end to the great grass fire, and afterwards one hardly notices where the easy great pile of grass had been burning!

[GEJ.05_077,06] True enthusiasm increases like light and warmth of the rising sun.

If the light and the warmth of the sun appeared in the morning like the midday glare in Africa, it would be very destructive for all the plants and animals, which every good and experienced farmer can see already from the so-called glimpse of the sun.

[GEJ.05_077,07] But a glimpse of the sun is when the heavens are covered thickly with rain clouds during a storm and it is already raining; but suddenly, if the Earth and its fruit are already somewhat cooled down, the clouds tear as a result of gust of air, and the light and warmth of the sun fall suddenly on the plants and the trees and on all sorts of tender animals, and behold, the damage caused by this is then greater than if it had hailed heavily for a whole hour! I only gave you this example in order to show you very practically how a certain often untimely enthusiasm spoils much more than it does good.

[GEJ.05_077,08] Therefore you should not want to now sweep out all the old and very fragile trees in your institute with one blow, but instead gradually with an honest enthusiasm as if unnoticed, and you will only then spread true blessing in your institute! But with one blow, my friend, it is not possible! In addition you need some discussions among yourselves and then successful directions for the new miracles in My name! And if then everyone, not only you alone, are led into this new light, then only can everything old be weeded out with the best of success.

[GEJ.05_077,09] If a very wise farmer notices that weeds are growing along with the pure wheat, he allows it to continue until the harvest. Only during the cutting does he allow the weeds to be separated from the wheat, and thereby the wheat remains healthy, and the weeds are dried and burned on the field, and the ground is fertilised with it. You see, I Myself call that wise and done according to the truth!

[GEJ.05_077,10] Believe Me that I would be finished with all of Jerusalem and its Pharisees just as quickly as with that cliff in the sea previously; but this enthusiasm would bear Me poor fruit! Thereby everyone who learnt that I had carried out such a devastation through My divine omnipotence would indeed fall to Me, but certainly not on the path of inner conviction, but instead on the path of self judgment. Out of fear and hesitation no-one would dare to move again; everyone would do everything that I demanded of him like a machine!

[GEJ.05_077,11] But would that then be a formation of free will as the main good of every human soul and a raising of the same to the highest potential of the divine, most free will, in which alone a very highest bliss in life exists or can exist?!"

Chapter 78

[GEJ.05_078,01] (The Lord:) "All egoists and those craving power are living proof already on this earth that life's highest bliss consists in the very possession of unfettered freedom of will and its most successful actual effectiveness.

[GEJ.05_078,02] Many a man willingly parts with his possessions in order to gain some influence. Who would hate crown, throne and scepter, particularly if he can attain them himself?

[GEJ.05_078,03] What gives these three effective rulers such an immense value in men's eyes? The answer is quite obvious and to the point: Because the one sitting on the throne may — and can — make the freest and in the world most effective use of his will among millions of people.

[GEJ.05_078,04] But next to the one sitting on the throne, everyone appointed to some office by the ruler will be immensely happy because he can, even though only in the name of the ruler, play at being a lesser ruler and give a little more rein to his freedom-loving will. To be sure, he vigorously suppresses his own absolutely free will, substituting it with the ruler's will, even though in his own mind he often does not agree with the same; but all this he does so that he can also rule a little and make his will effective in some way. For, higher government officials in particular find now and again occasion to exercise their own free will, and this is for man sublime bliss already on this earth.

[GEJ.05_078,05] Yet, what can this be compared to that bliss which will, and must, result for all infinity and eternity from the merging of the human will, which is here always very limited, with the will of God?

[GEJ.05_078,06] You will understand that, before this can happen, the human will must be seriously developed — through the wisest guidance — in all stages of life, as otherwise it would certainly be exceedingly dangerous to endow man's free will with effective and absolute power.

[GEJ.05_078,07]] In order to enable man's will to achieve this, one has to make sure that man will spontaneously enter the path of light, following it with all love and self-denial where the world is concerned, until he has reached the right goal through his own actions and full self-determination.

[GEJ.05_078,08] This can be achieved neither through an outer nor an inner compulsion, each of which is a judgment through which no human spirit can ever become free as far as his will is concerned; but as long as he cannot do that, there is not a chance of a uniting of his will with the freest will in God.

[GEJ.05_078,09] It is, therefore, first of all necessary to lead the people solely through the wisest instruction into the true cognition of self and of the only true Deity, and this with all possible kindness, patience and gentleness. Only stubborn, unmanageable characters, who are secretly possessed by a senseless, evil wantonness and a truly devilish malicious pleasure, must be routed through an external worldly judgment, but they must on no account be punished too soon through some miraculous act.

[GEJ.05_078,10] However, at the same time it must always be deeply considered that the one to be punished is also a human being who is to be guided to a proper use of his free will, and that possibly a cunning and revengeful demon may have gained control over his body, thus turning the otherwise perhaps quite harmless man into a veritable monster.

[GEJ.05_078,11] Therefore, any zeal carried to excess, even in the worthiest cause, must be restrained until that modest maturity has been reached which strives with all available means to set to work irresistibly and quietly and with loving care and wisdom, taking everything into account, that is, always considering

the living subject it has to deal with, in all its circumstances and stages of development.

[GEJ.05_078,12] You surely must by now fully realize that your institute, such as it is, does not please Me at all. Yet, if it were based on a hundred even worse principles than it now is, it would be just as unwise to suspect and suddenly destroy it, as it would be now to annihilate, in an instant, Jerusalem or the exceedingly evil and pagan Rome.

[GEJ.05_078,13] Therefore, do strive from now on to gradually abolish all that is false in your institute without using any force, and little by little the institute, together with the people adhering to it, will be bettered in the full sense of the truth. However, if you and your companions were to attempt now to put the whole institute upside down, your many fellow members there would declare you insane and try in every possible way to prevent you from harming the institute, which they consider to be organized quite expediently. In this case you would never have the chance to remove, gently and unnoticed, all that is false from the institute and replace it with the fullest truth."

Chapter 79

[GEJ.05_079,01] (The Lord) "You see here the most eloquent example, namely, Me. You now know Me, My teaching and its true meaning for life. You also know My power, by means of which I could just as swiftly and easily annihilate this whole earth as I did a while ago that well-known ancient rock in the sea. But then I would have to tell Myself: 'If You wanted nothing else but a world full of children of Your heart and gave them their character and nature, it would have been better not to have called any earth into existence from the very beginning.' Yet, since the earth and the people are there, they must be maintained and guided with all love and patience according to the wisdom out of God, so that of all that this earth carries and contains, not one mote might be lost.

[GEJ.05_079,02] I even tell you: Of all the people on the whole earth, the worst and to Me most annoying men obviously are the Pharisees and doctors of the law in and around Jerusalem; but rather than judging them and having them nailed to the cross, I shall allow them to do the same thing to Me."

[GEJ.05_079,03] At this Roklus jumps up and says, "No, no, Lord and Master! That is taking patience much too far! For the sake of a handful of blackguards in Jerusalem – even if they all are dissolved into nothing – the Kingdom of God will suffer shipwreck neither on this Earth nor even less on the other side; therefore get rid of the black dragon's blood and You will remain!"

[GEJ.05_079,04] I say, "You are now speaking as you understand this matter! Yet after some three years, from now on, your own spirit will teach of other and better things; therefore let us leave that now and prepare ourselves for the evening meal! This table is being extended somewhat, and you, now with Ruban thirteen in number, will find a very good place and represent an image of the future evening meal which should have a corresponding similarity with My last on this Earth!"

[GEJ.05_079,05] Roklus says, “Lord and Master! You are suddenly becoming mystical and puzzling; why and wherefore that?”

[GEJ.05_079,06] I say, “Friends, I would have many more things to tell you; but you could not bear it yet! But when after that last supper the Holy Spirit enters your hearts, he will also lead you in all the fullness of the living truth and you will only then understand completely what I have just said to you now. But now Mark is coming already with the plates; therefore let’s get ready for the cheerful evening meal! Your table is already prepared and laid.”

[GEJ.05_079,07] With these words Roklus bows deeply before Me, then goes to his friends and companions and says, “There is now no talk of leaving, we must first partake of the evening meal which is being brought out right now, and indeed at the Lord’s table over there! The Lord and Master wants things to be so, and there can be no refusal! Therefore now come quickly with me and take a seat with me at the free part of the table there where the lords have already been sitting for a long time!”

[GEJ.05_079,08] Ruban says, “Oh, that will not be particularly good for us! We are nothings beside the great Lord of all lords of the Earth!”

[GEJ.05_079,09] Roklus says, “Let things happen as they will! The Lord and Master above all things wants it to be so, and we have nothing else to do except to obey, and that with the friendliest heart in the world! Therefore let’s go, so that no-one needs to wait for us! But at the same time I seriously have am very hungry and I am looking forward in my heart to a very rich and well-prepared meal! I also see whole jugs and beakers full of wine with the meals sitting on the table, and the blessed youth seems to particularly take care for our table; therefore just let us go there quickly!”

Chapter 80

[GEJ.05_080,01] At this speech by Roklus everyone now heads to the tables designated for them, bow three times before the high company, and Raphael immediately shows everyone his place and sits down in the end as the fourteenth of them at the new table. Roklus spies before him exactly the dish that was his favourite; it was roast lamb with a garnish consisting of the very best and perfectly ripe bitter oranges. He could not wonder enough how one could possibly have guessed his taste in cooking so exactly. But he soon composed himself and considered in whose company he now was, and that explained everything to him. Likewise every one of the thirteen guests got exactly what he named as his favourite dish and justifiably so; only Raphael had eight large and very well-prepared fish before him on a large plate, which he, as mentioned before, made short work of, which struck the thirteen very much.

[GEJ.05_080,02] And Roklus could not restrain from asking the mentioned youth in a very friendly way indeed, but nonetheless with great wonder, how it was possible for him to consume eight such great fish so swiftly and so quickly, and whether he could still eat something more.

[GEJ.05_080,03] And Raphael answered laughing in just as friendly a way, “Oh, just

give me ten times as much and I will be finished with them very easily and without any effort; but I am now very well and perfectly satisfied with these!”

[GEJ.05_080,04] Roklus says, “Your stomach must have been overfilled in your childhood, otherwise I could not possibly explain that! Can you perhaps also help me to consume my lamb? For look, I have had more than enough after even an eighth part!”

[GEJ.05_080,05] Raphael says, “Just pass it here, I will be finished with the seven eighths very easily!”

[GEJ.05_080,06] Roklus, who took only one leg of lamb to consume, gave everything else to Raphael, who was finished with meat and bones in an instant.

[GEJ.05_080,07] Now this was a little too extraordinary for Roklus, and he said with a very dumbfounded face, “No, my otherwise very most blessed and very wisest boy, that is not at all possible with natural means! I did not want to say anything basically about the consummation of the meat; but that you were faster even than a wolf with the bones, which otherwise no human enjoys – you know, that is just beyond me, and you must now explain this thing more clearly for me!”

[GEJ.05_080,08] Raphael says, “Well, give me a stone, and you shall then see your miracle!”

[GEJ.05_080,09] Roklus quickly lifted a very sizeable stone from the ground and gave it to Raphael.

[GEJ.05_080,10] But he said, “Just look here and I will consume this stone as well like the very best piece of bread!”

[GEJ.05_080,11] At this Raphael took the stone, brought it to his mouth, and when the stone came into contact with Raphael’s mouth, it disappeared from its earthly existence!

[GEJ.05_080,12] When Roklus and his companions saw this, they were terrified, and Roklus said, “No, young friend, it is not good to be a guest with you; for in the end you could even start on your fellow guests! Allow me the very tender remark, through which I do not want to tell you anything other than this: If you want to eat us too, do it rather very quickly, so that we do not have to wait very long in anxiety for our downfall! No, I didn’t want to say anything about the great size of the eight fish which Galilee’s sea contains, nor anything about my seven eighths of lamb along with their bones, although just that - if you allow me – is a very terrible abnormality in eating; but the consummation of the stone of at least ten pounds weight is something which must capture us with fully justified terror! Where should this story lead us then? It is true, it concerns us little or not at all; but, although you can consume all the mountains of the Earth in the name of all the gods, we would nevertheless rather not be witnesses of your enormous gluttony! Understood, my dear young glutton?”

[GEJ.05_081,01] Raphael says, “My friend, you have to speak so because you do not know me; but if you knew me, you would find all that as natural as you find that you have only consumed hardly an eighth of the lamb despite your hunger!

[GEJ.05_081,02] I am just as much a person as you, and for the meantime I do not lack any sense or limb according to the body; but my body is quite a different one to yours; yours is still mortal, but mine is not! You as soul and spirit cannot move out of your body whenever you want, dissolve it and disappear into the blue into your spiritual element; but I can and may. I am actually purely spirit, despite this seeming body of mine; but you are still almost pure flesh and will still have a lot to do for yourself, before you begin to feel like a mature and free soul in your body.

[GEJ.05_081,03] If you have eaten something, it takes time for what has been eaten to become blood and flesh in your body, and you do not and will never know how such a metamorphosis happens inside you. You do not know the very smallest details of the organic make-up of your body; but for me however, every atom of my and also your body is so well-known very clearly that there can be nothing clearer in the whole world! For I must form and maintain this present body of mine from atom to atom, nerve to nerve, fibre to fibre and from limb to limb; but from the beginning you have not known what your body consists of, and who constantly forms it and maintains it.

[GEJ.05_081,04] Your body is conceived, born and grown against your recognition and against your will – mine was created against my knowledge and desire! Your consciousness of existence is still asleep, and your knowledge, recognition and desire is a dream in your sleeping existence; but I find myself in the brightest and very most awake life of the most perfect eternal day of life. I know what I am saying and doing and know the true and deepest reason for it – and you do not even know how, through what and why all sorts of thoughts arise in you! And so then I also know why I, as long as I am walking among the mortals, can and must take a significantly greater meal than you and all your companions together. Yes, I cannot yet make the reason clear to you, because you would not understand it with your present knowledge; but later there will come a time in which you will understand all that very well that I have now thrown at you.

[GEJ.05_081,05] But that you suppose that I, because of my too great desire to eat, might in the end even attack you all like a hyena or like a wolf, that is a little petty of you! I think that my spiritual form and my visible wisdom should teach you something better! I can not only consume a stone in the way that I have now convinced you; I could also carry out the manoeuvre with whole mountains and planets, for which I have ample power! Alone if I were unwise and had the strength that is my own, then I would act according to some blind passion, and you would certainly no longer be safe at my side in your existence and life! But the eternal wisdom of God, from which my whole being is actually formed, orders me above all to maintain all the things created through the strength and omnipotence of God, of which eternally no atom may get lost and nor can it get lost, because the all-seeing eye of God's will and being immediately penetrates and works through the whole eternal and endless space from the greatest to the smallest thing; and so your fear of my supposed desire to eat you is fully vain! Roklus, have you understood these words even a little?”

[GEJ.05_081,06] Roklus says, “There can never be any talk of actual understanding; but I can take this much, that we do not have anything to fear at your side, and that is very much for us for the moment! But where do you put such great masses? Do you have a type of ostrich stomach, which as far as I know digests even the hardest stones? Even the hardest metals are supposed to be a positive favourite meal for it! But let him be as he will – you are and remain an amazing being!

[GEJ.05_081,07] The Jews speak of certain original created messengers from heaven (angels), we Greeks and Romans have our genies and the so-called half-gods; perhaps you are such a angel in disguise or at least such a genius or half-god?! For me as a man of the Earth your whole appearance is too tender and subtle; for no chaste vestal virgin could compare to you as regards physical tenderness and beauty. You struck me earlier very much, and would not be mistaken if I secretly considered you to be a type of magical phantom! It always seemed to me that you were on the one hand something, but then on the other hand nothing other than a speaking light image of the very highest divine being, which lends you form, content and the necessary wisdom and power only for a certain time. But if you are no longer necessary for him, then things are completely over for you! I thought, felt and perceived at least as much silently.”

[GEJ.05_081,08] Raphael says, “Apart from the complete nothingness of me you have come quite close to the truth about me. Only there is a great problem with the full nothingness with me; for behold, a long time ago, unthinkable to you, before a world ever began to float and shine in the most endless space, I was already a quite perfected servant of the very highest spirit of God! I am still that and will remain so for eternity, if perhaps somewhat changed according to the measure of the Lord, according to whom now every perfect spirit strives and will strive. But therefore I will nonetheless still remain what I am, only in an even more changed measure, for which reason I have now made for this pre-school of material life through the mercy of the Lord. But for now I still remain who, how and what I am! Have you now understood me a little better?”

[GEJ.05_081,09] Roklus, raising his eyebrows, says, “Ah, well yes, as I thought! You are – as one says – only an AD INTERIM supposedly embodied spirit, and indeed from heaven, here, in order to serve the Lord of Magnificence for a while and to perform His will?! Yes, so, aha, aha, yes, that is certainly an enormous difference between us, and another earthly word cannot be spoken with you!”

[GEJ.05_081,10] Raphael asks quickly, “And why not then?”

[GEJ.05_081,11] Roklus says, now making a very serious face, “I suppose of your certainly unlimited wisdom that you will also see the reason even better than I without my little-saying explanation; but because you secretive spiritual beings always demand an explanation from us poor mortal humans, I must then tell you – whether you in any case already know in advance every word that I will pronounce! And so listen to me:

[GEJ.05_081,12] On this Earth there are certain relationships and situations which

never compare laudably. A molehill for example beside the high Ararat is certainly a very laughably awkward relationship, a pig-sty beside the emperor's palace in Rome, a fly house beside an Egyptian pyramid, a flea beside an elephant, a drop of water beside the great ocean! But these mentioned relationships are much better than the relationship between us and you; also a nightly shining glow-worm beside the sun would look obviously much better and more comfortable! What is my speech before you? A very stupidest threshing of a perfectly empty straw; for what I am now saying you have already known since the beginning of eternity word for word! But I am not speaking here for your sake, but instead for my sake and for the sake of my companions, so that they will learn out loud how I now think in this position! Equals are suitable for equals: the average person for the average person and the high and powerful for the high and powerful.

[GEJ.05_081,13] The scales give us here the correct measure. A speck of sunlight has certainly also some weight, otherwise it would not fall to the Earth in time. But would even a true ox be moved to laughter if someone laid a speck of sunlight before his eyes on the scales against ten thousand pounds, in order to see how much lighter the sunlight is than the great weight of ten thousand pounds?! And so is it that you are as little suitable for our company as we for yours.

[GEJ.05_081,14] You are according to the Jewish scriptures one of the greatest in heaven, and we stand on this Earth hardly at the edge of the cradle life, and we are still missing a terrible amount before we achieve the spiritual maturity on this Earth! We ask you therefore to leave us, because we now must look on at your side for nothing! You can certainly not gain anything from us, and we, in comparison with what you are and are capable of, also gain as much as nothing!"

Chapter 82

[GEJ.05_082,01] Raphael says, "It is not my will, but instead the will of the Lord that I am in your company, and we must obey that just as well as you and all created beings, whatever type and sort they may be. There is only a small difference in that we obey the will of the Lord not as blind people, but instead as the seeing, while all other creatures must obey the will of the Lord quite blindly.

[GEJ.05_082,02] But there is also the difference between you and me that I as a likewise spirit equipped with the freest will have made the will of the Lord just like my very own; but you have hardly yet realised that there is a Lord. There can hardly be any talk of recognising His will; for you will only get to know this better through the scriptures that I have previously written down and given to you according to the will of the Lord.

[GEJ.05_082,03] If you have fully recognised the will of the Lord, accepted Him in your hearts and if you then are active alone according to this new will in yourselves, there will then be no difference at all between you and me; on the contrary, you will be able to perform even greater things, because you have already made the path of the flesh, while such a thing is yet in store for me, if I want to have exchanged my present pure divine service with the divine childhood. I wanted now rather to be what you are; but it depends alone on the will of the Lord, how and when He wants it!

[GEJ.05_082,04] But I do not demand that, although I wish it to be so; for I am also

happy for myself to the highest degree and can sing nothing but: holy, holy, holy! to Him who has now become human with flesh in order to transform all the people of this Earth and all the inhabitants of heaven into His children – that is, if the inhabitants of heaven want such a thing and ask the Lord for it in their hearts! For even in heaven countless hearts beat for the Lord God full of the hottest love and also find the answering of their plea.

[GEJ.05_082,05] But remember this above all: the more of the recognised purely divine will you have accepted in your heart as diligent precepts of your life – in your heart, of course – the more wonderfully powerful will the effects of your will be from God!

[GEJ.05_082,06] The knowledge, recognition and praise of the recognised divine will is no good at all for you; for all that is an empty praise of all the great and wonderful events before your eyes. You recognise the good, beautiful and eminent and know it very well that it comes from the recognition and desire of the artist. But if we assume that you had the knowledge of it, but naturally not the will of the artist at all for it – would you be able to achieve something alone through the means of recognition? Or would you have indeed the will of the artist, but not his insight and skill achieved through effort and hard work, would you be able to achieve something then?

[GEJ.05_082,07] I tell you: the truest recognition, a firm will coming from God and a great skill in the use of the same must be available! Then you can indeed say to one or another mountain: rise up and throw yourself into the sea, where it is the very deepest! And it will unmistakeably happen what you wanted!

[GEJ.05_082,08] But with the recognition and with the firm desire alone nothing or very little is achieved! The skill in the use of the will of God in the own heart one achieves however only through the power of pure love for God and thereby for one's neighbour; for such alone correct love creates in the soul the living faith and an unshakeable very firmest trust, without which even the very most enlightened person can do nothing or very little.

Chapter 83

[GEJ.05_083,01] (Raphael) "Suppose you wanted to give the eyesight back to a blind person through the power of the divine will within you, but you might at the same time doubt a little in its success, then that is already greatly mistaken; for the blind man will not achieve sight in this way. But if you are moved in the love for God most powerfully, this highest fire of love and life will not only animate your soul most powerfully, but instead it will spread spiritually far above your sphere of form with an irresistible all-power and there it will work in a very concentrated way wherever your divine will has naturally seized something will all wisdom and intelligence. If then the blind man is seized by your divine will of God and immediately placed in the focal point of the all-powerful love of God, of whom your soul is full, he must also stand there in an instant as perfectly seeing; for in the highest light and fire of love and life from God every death must give in, even that of an eye which has died to light, which naturally is as good as dead without light as the whole body without breath and pulse. Thereby then the awakening of a deceased person is made possible in

an instant; for if the divine will which fills your heart and its wisdom are not against the reawakening of some dead person, you only need to place the dead person under the burning centre of your love for the Lord God and he will live again perfectly!

[GEJ.05_083,02] However you people also need a strong effort and constant practice; for one must make the heart highly flexible so that it can throw itself willingly into the highest measure of love for God at any instant. If it can do that, then the person is perfected as a person, and whatever he wants through God must happen! If you then, so armed, want to create a world, it must then be according to your divine will and according to the power of divine love, whose measure places your heart into a highest fire of life and your external sphere of life into the highest, far-illuminating and effective light of life. Whatever then your wise recognition through God dictates to your will, will also immediately come to pass through the substance of your most powerful light of the love of life streaming out into the form previously well-thought out and recognised by you, and in a few instants you will have a whole world formed before you which you can then even fix and maintain if you are in the purest full possession of the divine will and the divine love.

[GEJ.05_083,03] But naturally you cannot already from the very beginning achieve full possession of the divine will inside you, if you have not accepted God into your heart through the pure, true love that eliminate everything else in all its fullness; for if God is not fully within you, He cannot fully desire through you.

[GEJ.05_083,04] But it is not as easy to love God above all else through all your life powers as you imagine! First of all, you need a perfectly pure way of life according to Moses' commandments. Wherever this is destroyed through all sorts of disorganised mistakes in life (sin), all the powers that are essential for life necessarily suffer which thereby are materialised and thus made as good as dead.

[GEJ.05_083,05] A person crippled in life in such a way cannot possibly love God above all else through all his proper powers of life because such people often are more than two thirds dead. Such a person must then reanimate the defunct powers of life through often several years of the very most industrious self-denial of all his old passions and habits and so gradually cross over into the highest possible love for God, which is naturally no easy task for a person who has already become very worldly!

[GEJ.05_083,06] For if a quite healthy person makes a great effort while climbing a high mountain and things must seem very arduous to him, how much more then for gouty person who hardly possesses the ability to drag himself forward on crutches on the flat land! But if a gouty person nonetheless seriously wanted this very much to climb a high mountain, he would have to look around for a very healthy and strong leader above all, who could come to his aid; the gout sufferer would then certainly achieve the climb up the high mountain with much avail.

[GEJ.05_083,07] He would indeed come into great sweat, and that, the higher, the more so; but thereby he would free his old limbs of the gout and animate the dead parts again and so in the end he would climb the highest peaks of the mountain already fully healthily, certainly after a journey of many days and much effort. But what a fabulous resolution then would belong to this to head for the highest peak of

Ararat But this would still be easier than for a very worldly person to climb the spiritual mountain, where it is said: perfect humility and total self-denial!

[GEJ.05_083,08] Indeed you are raising your eyebrows and saying to yourself: well, well, with these prospects only very few people will achieve the peak of the true perfection of life on this earth, and the miracles will in future continue to have a hard time! Yes, yes, you are not totally wrong; but in these days there are highly capable life leaders at hand, with whose help it is no too difficult a task to be led and accompanied as a person with gout in his soul very effectively supported to the highest peak of life on the spiritual Ararat.

[GEJ.05_083,09] Now it is an easy thing for everyone who has only some good will to work for all the perfection of life; for it so pleased the Lord not only to call very powerful leaders from the heavens to this Earth, in order to let the people be prepared, led and guided through them, but He Himself took on flesh and came to heal you gouty people and to show you His purest divine will, to teach you to love God above all else and your neighbour as yourself.

[GEJ.05_083,10] From now on there can no longer be any doubt for anyone to recognise the pure will of God and also to learn how one has to love God above all else, and how one can raise one's heart to such love. Now the paths are shown purely and whoever wants to walk along them cannot possibly get lost. But in the later years and centuries it will then become more difficult again to become friends with the purest will of the Lord; for besides the true prophets many false prophets will also rise up, they will do miracles in your old fashion and thereby teach very many quite false impressions of God and His purest will even with force. Then there will be a great sadness among the people of this Earth, and none will be able to serve the other as a suitable leader, because the one will say and teach: Look, here is the truth! And another will say: Look, here or there it is! But all who shout that way will not be truthful but false again and again.

[GEJ.05_083,11] Despite all this the Lord will still awake servants from time to time who will show the pure will of God to those who have a good will in the way that we are now showing you. Blessed are those who will live accordingly; for that way they will achieve what you can achieve now very easily! Only it will look a little sparse as regards miracles; for the spirit of the Lord will teach His own to be careful with them in order not to incite a whole army of false prophets against them and then have to fight against hell with the sword.

[GEJ.05_083,12] The Lord will wake the true prophets of truth always in complete silence and they will never make a noise or any perceptible sound like quite still water in the world; but those who make a sounds and a noise, the spirit of the truth and the word will not be in them.

[GEJ.05_083,13] The genuine prophets waked by God will also be in a position in all silence to perform miracles; but the world will not notice anything of that, instead sometimes the true friends of God for their own tranquil comfort only.

[GEJ.05_083,14] Now miracles happen for the sake of the obdurate Jews and heathens, so that in the end no-one can say that there were no signs from heaven at the revelation of this very new teaching. In those later days however the people will

ask more for the full truth and not so much for the miraculous signs of evidence, about which the wise men will say that they cannot be persuaded that black is white so that they and the truth remain truth even without the miraculous signs.

[GEJ.05_083,15] You must now take from what I have said that I am no being to be feared despite all my great eating, and that between us there is actually not such a great difference as you imagined before, but instead that we stand more or less on the same step, yes, that you as already a person in the flesh have quite a significant step up on me! Tell me now whether I am still behaving beside you as an elephant in the company of a flea! Should I still, to spite you, leave you, or should I remain yet as a teacher among you?”

Chapter 84

[GEJ.05_084,01] Roklus, who had now become quite extraordinarily fond of Raphael again, says, “O, remain, remain! For now you can eat up a whole world before us, our love for you will be no less and our fear of you will be no greater; for now we know who you are and what we have in you.

[GEJ.05_084,02] But now something else! Indeed I know that you will already know in any case what I am going to say to you; but my companions do not know it, and for their sakes alone I will say the things out loud so that they will learn what I want from you! Tell me whether it would not be very doable for you if you became a member of our institute, at least as long as we have not achieved that perfection in life which would give us that level that we need so badly for the true salvation of humanity!”

[GEJ.05_084,03] Raphael says, “For now that cannot be since I have other responsibilities towards the Lord and the people in other places! But in some emergency I will always be among you as if called. In any case you have the calling from the Lord to work in His name – and that alone is more powerful than countless myriads of such as I! Remain in this name, which is called: Jesus = the power of God, and mountains will give way before you and storms and hurricanes will be silent, assuming that your behavior in life is such that you are worthy of this name! For this is the truest name of God in His love from eternity, before which everything bows in heaven, on Earth and under the Earth!

[GEJ.05_084,04] I do not mean here under the ground of this material Earth, which in general is a sphere like any other planet, and under that, exactly under us, there are lands, mountains, seas and lakes like here; neither do I mean the inner of the Earth, which is a great animal like organism for the development of necessary natural life for a whole planet; but instead with the expression ‘under the Earth’ I am describing the moral condition of all instinctively reasoning people on the countless other planets, on which there are also people; but they have only a very limited designation compared to the people of this Earth.

[GEJ.05_084,05] They also belong to the whole endlessly great creation and at the same time they represent the links of a chain but you are the pivots designed to be the children of God, and to bear with God and with us the whole endless creation of God from the smallest to the greatest! And therefore I place you on or above this

Earth immediately after us previous inhabitants of God's heaven!

[GEJ.05_084,06] If you now understand that as well, you have to pay all the more attention to the name of the very highest of eternity, from which you can very well see that God is your Father and you are His children; and if you were not, would He have come down to you from heaven and bring you up Himself according to His eternal greatest intentions which He saw and planned from the beginning of eternity for you, His children?!

[GEJ.05_084,07] But therefore you should now all rejoice above all measure that He as the Father of eternity has come to you Himself in order to make you exactly what He called you and determined you to be from the beginning of eternity!

[GEJ.05_084,08] But if you are undeniably His children and He has come to you without being called by you unworthy people, He will from now on certainly and more surely come to you whenever you call to Him in the full love of your hearts and say: 'Abba, dear Father, come, we need You!' You have received the calling however from the mouth and heart of the Father Himself, and I therefore so not need to make another. For this will remain true for eternity, and you can therefore very easily do without me for your institute; for wherever the Lord Himself is working, His heavenly messengers are very well dispensable.

[GEJ.05_084,09] But by the way, if you want to have me sometimes among you as a friend, you only need to call me and I will immediately be with you, if you remain in the love and order of the Lord. But if you ever leave the order of the Father for some dirty, earthly concerns, then naturally I will not come to you with a thousand calls, and even the all-powerful name of the Father will prove to be empty and ineffective. If you still have something on your heart, bring it forth, and advice shall be given to you!"

Chapter 85

[GEJ.05_085,01] In that moment as Raphael is giving Roklus further permission, as well as to his companions, to ask further if they had anything that was still on their hearts, suddenly a strong wind rises from the direction of the sea testing its power particularly on the luxurious tents standing near to the sea belonging to Ouran who was still remaining among us. The screeches of a lot of cranes can also be heard who are flying around in the air lost and in great confusion.

[GEJ.05_085,02] The new ships in the harbour begin to creak quite violently; for the wind becomes ever stronger and stronger despite the otherwise fair weather, so that Cyrenius says to Me, "Lord, the storm is increasing from minute to minute, and it continues like this we will certainly also be forced to change our location! The cranes in their chaotic flight do not heard anything cheerful either! The animals must have been very startled by something, otherwise they would never have left their nightly resting places! No, no, soon it will no longer be bearable! The wind is becoming more and more powerful and also quite perceptibly cold for our senses! Should we then head to the chambers of the new house?"

[GEJ.05_085,03] I say, "As long as I am with you, you do not need to fear either

wind, nor its coolness nor any screeching animal! There is a number of unfermented natural spirits in the air, just as on the Earth and in the water; these have their periods and times to be active in their own way, so that they are capable of coming into a newer and higher sphere of activity.

[GEJ.05_085,04] Such transition periods of the natural spirits then always look somewhat stormy; that is all just as necessary for the maintenance and reproduction of everything, as breathing is extremely necessary for you for the maintenance of your physical natural life. If you have gone fast and have thereby brought the spirits of your flesh and blood into a higher excitement, then these unite and enter a higher level of being thereby; but the lower levels of activity become empty of workers in a way, and if they are not replaced by new workers in the very next moment you would immediately sink down quite unconscious and lose the whole life of the body in the fast progressing and also just as fast reproducing condition of inactivity of the lower levels of nature.

[GEJ.05_085,05] You see, through the light and heat of the day countless myriads of natural spirits released from matter cross over from the world of plants and animals into a higher level of being, and at very great temperatures of the day often more than can be made free from the crude matter of the natural spirits of the lowest level! And you will immediately notice how everything becomes so lethargic, so lacking in life and the plant world becomes faded and often quite arid. The reason for this lies in the fact that many more of the natural spirits of life have crossed over to a higher level of life than have been able to take an active possession from the lower parts.

[GEJ.05_085,06] Things happen approximately as in a big river which is nothing but a flowing collection of water from many thousand tiny sources. If you could make the five hundred thousand sources of the Euphrates ebb away, you would have fully emptied and dried out its bed in a short time. One cog truly drives the other, and only in the perfected human all the natural spirits of life who have risen from below have achieved their final determining, that is, as far as the human soul and spirit is concerned; but the flesh is and remains for a long time yet matter and in the end decays into all sorts of forms of life, which finally rise again to the point where their goal has been placed.

[GEJ.05_085,07] If you now consider that a little bit and take it to heart, this quite heftily blowing wind will not surprise you at all, nor even the screeching of the cranes, who as birds are on a higher level of intelligence and perceive first of all when from below too few of the principal natural spirits of life rise up into them.

[GEJ.05_085,08] The very significant heat of the day has raised many nature spirits to higher levels, and from below a significant and perceptible lack has entered in general, and indeed just in this part of the Earth. On the other hand in the north east of the Earth myriads of nature spirits from the lowest strata levels have been released from matter through the course of today, yesterday and the day before. At the place where they originated and became free they cannot expect accommodation so they move or pour into those regions which are devoid of them. The migratory birds, and namely the cranes, possess in this respect an extraordinary feeling and extremely sensitive life, they perceive as the first among all the animals both the overabundance as well as the lack of the named lowest natural

spirits, become restless, fly up and each one seeks in the air layers in which it finds a superfluity of what was missing, which it acquires through an industrious breathing in and conveys the message through screeches that it has found what was lacking; this screeching of the cranes is accordingly a sign of comfort, but certainly also of discomfort.

[GEJ.05_085,09] This wind is now blowing from the north and is filled through and through with those first and lowest natural spirits who have already come here in significantly reduced number, which the pharmacists call oxygen. Its coolness is therefore not harmful to anyone for the time being, because it animates, strengthens and physically refreshes our limbs that have become very limp. This wind however will last about an hour and will then calm down, and you will all be very cheerful and alert and the wine and the bread will taste good to you.”

Chapter 86

[GEJ.05_086,01] Cyrenius was perfectly satisfied with this explanation and asked Me then concerning the negroes who had gone from our sight an hour ago, and who he had not seen at any table taking supper.

[GEJ.05_086,02] I said, “Equipped with everything necessary, they left here already more than an hour ago and will now be already a good three hours’ journey away! I let this happen for the sake of the Essenes, because they above all are so addicted to miracles and would have immediately ordered some of them into their institute, whereby the good that I plan for this institute could have been significantly foiled. In the place of one or the other negro, with whom at least the very rambling Roklus would quickly have united, I placed Raphael, who certainly knows how to occupy that sharp comprehending man and also to immediately occupy him for his best and for the best of the familiar institute and for the best of the suffering humanity.”

[GEJ.05_086,03] Cyrenius says, “Oh, I am very sorry for Oubratouvishar; for that was truly a paragon of human nature wisdom! I would just like to be there and see Justus Platonicus when Oubratouvishar meets him in Memphis and tells him surely exactly everything that he has experienced here!”

[GEJ.05_086,04] I say, “Well, then you would hear everything that has happened here in the several hours of the negros being here and what was said being told correctly and exactly like two peas in a pod! For this type of person firstly has a very good memory, and secondly – which is a very main point – they know no lies and have no secret agenda; therefore neither will they withhold anything from the leader of Memphis. In any case you still have a most beautiful and valuable souvenir from them, namely the great diamond that has an invaluable worth for this world.

[GEJ.05_086,05] But since I have already mentioned the stone, I must also tell you something about the particular character of this stone. Because the stone has an extremely mirror-like surface, immediately a type of electromagnetic fire develops on its surface, or to make it more comprehensible for you: a number of natural spirits of the noblest type play on its extremely flat surface. They force themselves on in large numbers and surround it on all sides and create through their constant activity a particular brilliance of its facets, which then gives this stone in the eyes of people a

particular value.

[GEJ.05_086,06] But the Urim (Ruby), which is also a type of diamond, also has an almost equal value; only the diamond is a bundle of an eon of spirits of wisdom without deception which are difficult to separate, the reason for its extreme hardness – while the Urim is a bundle of love-nature-spirits, therefore it is red, has somewhat less hardness and a great number of natural spirits of love constantly gather around its surface, particularly when it is very well and very finely polished, giving this stone a very particular shine, which is not seldom visible even in a pitch black night, like a matt glow, even to the fleshly eye.

[GEJ.05_086,07] If you now attach the two mentioned stones to your chest, you are setting thereby a number of natural spirits of love and wisdom mechanically into the nearest connection with the external sphere of the life of your soul; these spirits are then excited by the scent of the life of your soul, become very active and create thereby in your soul a greater light, in which light the special intelligences of the natural spirits then also create a mirror-like reflex in the soul, whereby the soul momentarily must cross to a higher and deeper knowledge and in this way becomes more clear-seeing than otherwise in its present earthly circumstances.

[GEJ.05_086,08] For this reason then even Moses ordered the high priest through his brother Aaron to wear the Thummim and Urim plaques on his chest, and indeed at the time of his rule, whenever he was in a position to prophesy something.

[GEJ.05_086,09] But from now on instead of the mentioned plaques the true love for God and its wisdom will work the same and in a much higher and more living measure; but despite all that, I have told you the particular character of both these mentioned noble jewels only for the sake of your knowledge.”

Chapter 87

[GEJ.05_087,01] (The Lord) “Such a characteristic and effect could also be achieved with other bodies, if they could be brought to an extraordinary smoothness; but since such a thing is certainly not possible with the other bodies because of their too little hardness, only Thummim and Urim can be used for this. The old Egyptians knew very well about this and used both these stones also for this purpose. Therefore the old wise men and Pharaohs always wore such stones on their breast and in a golden ring around their heads.

[GEJ.05_087,02] Whoever in those days wore such stones was always considered to be a patriarch and a wise man by the people. In those days a piece of regal jewellery therefore had a genuine and true reason. But in these days it is nothing more than a vain display of earthly wealth, arrogance, and therefore also the love of splendour, selfishness and domineeringness which are damnable above all else. The emperors, kings and princes and generals are indeed still decorated with these old insignias of wisdom; but where is the old, true reason?! – Therefore that which was once a main virtue for the elders has now become a main vice!

[GEJ.05_087,03] So in the old days even ruling was a main virtue; for firstly there were never too many truly wise and experienced people in a country, and he who

took on the burden of leading the whole people always had a sour standing and always had to be the leader and advisor of thousands!

[GEJ.05_087,04] No-one tore their hair out to gain such a position. The people, convinced by the need for such a wise leader, built him the most magnificent home and decorated the rooms with all sorts of jewels, with gold, pearls and valuable shells, and covered the leader with everything that he could ever have needed for a pleasant life, and every word was law for the people. Then the great reputation of the leader was built on this for the present days – yet with a great difference:

[GEJ.05_087,05] In those days the ruler did not need any weapons; his word was already all-in-all. Whatever he advised, and whatever he wanted to have, was put into work with united strength, and everything with great love and joy. Whoever found some treasure or otherwise created something particularly artistic, he brought it to the leader of the people. For there was the wise custom among the ancient people to judge thus: Whatever serves to raise the leader's wisdom must be given to him, for the leader's wisdom is the order and happiness of the people!

[GEJ.05_087,06] But now all that has gone to the grave and instead of the old virtue now a true sin of sins has come to humanity. Where are the patriarchs? Oh, Babel, you great whore of the world, you have infected the Earth! But now I have come in order to release humanity from the old inherited evil, to lay a curse on all the treasures of the Earth and to bless the hearts that have a good will.

[GEJ.05_087,07] From now on My word will be the first jewel to the people and true and purest gold My teachings and a true, living palace and a temple in every human heart, which will be filled with the pure love for God and from it to the neighbour, and he will be a true king in My kingdom, he whose heart is filled the most with love!

[GEJ.05_087,08] Therefore: No clinking metal and no shining diamond will serve you any more as the crown of life, but instead My word and the action according to the word! For from now on no matter shall have any value for your hearts, but instead alone My word and the free, self-motivated action according to My word.

[GEJ.05_087,09] Emperors and kings may well decorate themselves with the old jewellery, but if they want to be wise and powerful, they must nonetheless place no value on them, but instead only on My word! Those who do not do that will soon be surrounded by many enemies!

[GEJ.05_087,10] But whoever lays already value on jewels and on gold, should lay it on the particular characteristics founded in their nature, which are a true reality, but never on the imagined value which is a lie!

[GEJ.05_087,11] If a prince let his home be tiled with shiny and well-polished gold through and through in order to enter into a prophetically state of vision through the influence of the purer natural spirits, who constantly gather in greater numbers on the gold, which comes from the light, and namely on its bright shining surface, in which he could foresee some things in his difficult business of leading the people, which otherwise no spy no matter how clever could find out, then he would act well; for the pure gold has certainly such an effect quite decidedly, and the value of this metal lies also one and alone in this.

[GEJ.05_087,12] But certainly such a set-up would then have to be established on a pure and insightful recognition, but never on pure hearsay, that is, fully superstitious; for man has received understanding from God so that he might check everything before and recognise well the true reason, and only then keep the good and useful in an always best intention for the individual as well as in general. Whoever does that, acts correctly in My order and will not stray on the path of any of his deeds down any side-tracks.

[GEJ.05_087,13] But if someone, simply through hearsay and blind faith, which is actually superstition, makes such a set-up and would even feel some effects of the same, but does not know wherefrom they are, which effect they have in a natural way, how far this extends and where it has its necessary limits, such a person, who may possess very easily the sensitivity for such subtle influences thanks to his first basic education in life, will easily see his foolish, material fantasies and imagination of all sorts and types as effects of naturally spiritual impressions and thereby rise to a terribly false prophet and cause much damage, particularly if he has the reins of force in his hands as a powerful prince; and then even a thousand of the most dubious side-tracks are possible."

Chapter 88

[GEJ.05_088,01] (The Lord) "A true disciple of My teaching shall never accept anything rashly without first examining it carefully. Only after he has gained a deep insight and inner conviction of the whole shall he accept as living truth what is good and true and then, with prudence and wisdom, act accordingly. He will then certainly achieve those results which can justly be considered as blessed from the heavens.

[GEJ.05_088,02] [2] I am the Lord and Master of eternity and you now completely recognize Me as such. Since you are now totally convinced in your hearts about Who I am, I could say to you this or that, crooked or straight, white or black, and you would believe Me. A so-called faith on authority would, therefore, surely be indicated. But who among you can say that I demand, or have ever demanded, such a faith of anyone? Yes, I do demand faith, yet not one that is blind or dead, but one that is fully alive. I am teaching you truths which until now have never been heard of. However, I do not say at the same time: 'Do you believe that?', but: 'Do you understand that?' And whenever you say: 'Lord, I still cannot understand one or the other thing,' I explain the matter by every possible means until you have grasped it all thoroughly, and only then take a step further.

[GEJ.05_088,03] By giving such an explanation in the first place I could indeed make My precept readily understandable for all. But I also know what and how much each of you can bear at one time. Therefore, I do not teach you more than you can bear and allow time for the seed to sprout and put down roots; and I make it a rule not to teach you anything new until the one has been thoroughly understood. I give you time to examine what was lectured on and demonstrated.

[GEJ.05_088,04] I Myself tell you: 'Examine everything and hold on to what is good and thus true.' If I do this Myself, how much more you should do it since you, unlike I, are unable to read men's thoughts.

[GEJ.05_088,05] Do not ever demand a blind faith of anyone but always show him

why this must be so. If he is unable to grasp it with his intellect, spare no pains to guide him step by step with love and patience until he can comprehend your good precept thoroughly, for no ignorant person shall be your disciple in My name. Since I give you a shining light and life, you shall not be apostles of darkness and death.

[GEJ.05_088,06] He who seeks shall find; he who asks shall receive a true answer; and he who knocks at the closed door, to him let it be opened wide!

[GEJ.05_088,07] Nothing could be more useless than half an answer to a question. It is by far better to give no answer at all. And nothing could be more impractical than half an explanation on a matter of vital importance that should be thoroughly understood.

[GEJ.05_088,08] Therefore, whoever wants to be a teacher must thoroughly understand down to its roots and primordial depths what he intends to teach his brother. Otherwise it may be said that one blind man is leading another, and when they come to a ditch, both the leader and the one who is led will fall in.

Chapter 89

[GEJ.05_089,01] (The Lord) “You now know the true value of gold and jewels; if you use them in the way and manner that I have now shown you, you will stand completely in My order like a patriarch of the old days!

[GEJ.05_089,02] The patriarchs of the old days knew gold also and used it genuinely and justly; but those who began to use it according to the imagined value came very quickly into a great misfortune. For the imagined value of the gold, the pearls and the jewels caused thieves and highwaymen to emerge and one king became the enemy of another, as soon as he had learned that his neighbour had stored up too much of the yellow metal.

[GEJ.05_089,03] Thus only the foolishness of humanity caused mutual persecution! From it in the end come all thinkable vices that there are: envy, avarice, greed, pride, arrogance, domineeringness, gluttony, crapulence, fornication and all sorts of whoring – and in the end manslaughter, murder and all the cruelties that people spread among one another. And what is the main reason for this? Most of all the complete wrong knowledge of gold and the many jewels and pearls! The people have begun to distinguish between themselves according to the measure of possession of gold! The stronger brought much together and the weaker went empty-handed. Whoever is now rich in gold had on the one hand soon a significant portion of interested friends, and the poor person became seen just as quickly as at least half a thief, whom one cannot trust and therefore is despised! What wonder if he becomes a real thief at such an opinion?!

[GEJ.05_089,04] But I do not want to follow this annoying issue any longer, since you, My friend Cyrenius, can imagine everything else very easily yourself! But I do add this: If you want to be free one day from all sorts of enemies, thieves, robbers and murderers, value the gold and all the jewels according to their characteristic value, and you will thereby reduce the number of your enemies quite significantly; for through your wisdom many will then become wise themselves and recognise

God's order in all things! And if they do this, they will become also noble and good people whom you will not have to fear.

[GEJ.05_089,05] But if you, or at least your descendents, begin to assign to gold, silver and jewels again the imagined value, you will once again enter the old relationship of hostility, in which you are now. I tell you: In certain just circumstances everything is good on the Earth and brings blessings through the true use for body, soul and spirit, and for the pure everything is pure and for him who has become a light himself there can no longer be any night; but through a foolish, consorted and thus counter-ordered use in the end even the best must become bad and instead of blessings and salvation bring curses and mischief!

[GEJ.05_089,06] You know that water possesses the most diverse and very best characteristics and is the very most indispensable element for the physical life of a person, animals and plants; but if a person wanted to build a house in the depths of the sea in order to live there with the fish, he will quickly find death for his body in such a house. Thus fire is like water a most necessary element for life; but whoever throws himself into the fire in the opinion that he can there achieve a greater mass of life, will soon as ashes no longer possess any spark of natural life!

[GEJ.05_089,07] And so it is with all things across the board! Yes, even the most poisonous plants and animals have their great blessing for this Earth, for they suck in the evil poisonous things from the air; their nature is set up in a way that the poison which exists in the quite unfermented spirits of natural life can bring them no damage to their natural life."

Chapter 90

[GEJ.05_090,01] (The Lord) "Therefore leave these things untouched in their useful areas for the Earth; strive above all to become perfect people – yes, become as perfect as your Father is perfect, and then every poison of the plants and the animals will not be able to touch you!

[GEJ.05_090,02] Become what you are called to be, yet again that which the original fathers were, whom all the creatures obeyed; become through the observance of My teaching lords of the creations of your Father in His order, in which respect the negroes gave you a small proof, and in related circumstances there will be no enmity any longer, either among you nor between you and the creatures placed beneath you! But if you step out of this order, you will have to let the old curse and strife come upon you again.

[GEJ.05_090,03] In these days indeed will My kingdom need much force on this Earth, and those who do not take it with force will not take it into their possession at all. Later it will be easier however; but without a certain fight, at least with oneself, My kingdom on Earth cannot be won. For if this present life on Earth is just a battle, how much more then the true, spiritual life on the other side, particularly if it should express itself as desired citizen on this earth. But the battle will nonetheless be an easy one for everyone who truly loves God! For this should be said to each of My true friends, that My yoke is gentle and My burden is light!

[GEJ.05_090,04] That you and all of you have understood everything very well, I see and say to you therefore also now that you are already equipped with everything that you need for the spreading of My word and My will. According to the prophecy of the prophet Isaiah here everything has now been fulfilled in the past days, and so a day's work has been completed here.

[GEJ.05_090,05] Whoever recognises all that and observes it faithfully will unmistakably reach perfection in life and will never feel death, neither perceive anything of that sort; for whoever has already woken the eternal life of the spirit in the body will perceive in the decay of the flesh nothing but freedom, blessing him above all in the highest clear consciousness of his perfect being fully and most correctly, and his field of vision will be expanded into endlessness.

[GEJ.05_090,06] But the unfinished ones will face something else in the decisive moment! They will firstly have to bear great pains in their body, which naturally increase until that moment which is called the moment of separation. Besides these unavoidable pains of the flesh however also fear, terror and in the end also a sort of despair will come forth in the soul and torment the soul even more than the burning pains of the body. And if the soul becomes free of the flesh it will on the other side often many years according to the counting of time in this world have to do, in order to only reach some sort of human consciousness; but there will be no talk of a full spiritualization perhaps in eons of the years of this Earth.

[GEJ.05_090,07] Therefore you will do great good things for your brothers, if you take the same effort and patience with them as I Myself have now taken with you.

[GEJ.05_090,08] Good to you and your brothers if you in the end will also be able to say to your brother: Brother, I have completed my work with you, act now accordingly and perfect yourself according to the order of God shown to you, the Lord of all life and existence in eternity!"

Chapter 91

[GEJ.05_091,01] (The Lord) "But I have given for you a full extra day of My time for your salvation, and My great love for you decided this for Me.

[GEJ.05_091,02] Be aware of it and bear in it mind and do the same if a brother says to you: Enlightened messenger of the Lord, stay a little with me; for my heart finds a powerful comfort and a great, blessed strengthening in your presence! Then you should remain, even if it was much longer than the time scheduled for you by the spirit! For truly I say to you: such a voluntary work of love for one's neighbour will be highly considered by Me!

[GEJ.05_091,03] It goes without saying that one can only do that for a friend one, two, three times; but if he still asks you to stay longer, comfort him with the assurance of returning again soon and encourage him on to be most assiduously active according to this teaching of Mine which is given now to all of you, bless him then in My name and move on according to the call of the spirit which now lives in you from Me as a living word and leads you and guides you to eternal life!"

[GEJ.05_091,04] Cyrenius says, “Lord, how is it then now? You said last night that You will leave this place after this day! Is that to be accepted as determined completely unchangeable? Would it not be possible then for You, oh Lord, to give us one more day?”

[GEJ.05_091,05] I say, “Solomon, the wise man, once said: Everything has its time!, and so I also have My good and exactly allocated time and will therefore not be able to fulfil your request this time; for behold, in the great land of the Jews there are very many cities, places and villages which are all inhabited by people! The very most of them still know nothing about Me, but are also My little children and have already been waiting for a long time for the arrival of the Father from heaven and will also have an immense joy when He is recognised by them as now by you. But you shall not fail completely, My dear friend, in your request! And because you are already so fond of Me, I will spend this night and another three hours of the next morning among you, since My heart is also very blissful among you; but I cannot remain one moment more than three hours! For as they say: Everything on this world has its time and its order!”

[GEJ.05_091,06] Cyrenius says, “But You are indeed a Lord of time and can even stop it or even destroy it altogether!”

[GEJ.05_091,07] I say, “You are right there and have spoken well! But at the same time it must be noted that because I am a Lord of time and have distributed and determined the time and in a certain respect I am actually time Myself, because it is nothing other than My own highly unchangeable order, against which it is almost simply impossible for Me to act; for if I Myself attack My own order, you would soon see very little of all those creatures whose existence is determined in My eternally unchanging order.

[GEJ.05_091,08] Just take the determination away for a moment and in the same instant all that has been determined goes under! Or imagine a firm fortress on a cliff of the firmest rock! You say, this fortress has been built as if for eternity. But if I would allow the powerful cliff to be softened to butter, would the firm fortress then still remain?! Or if you steered a good and solid ship over the sea; would your ship and even the best wind be any good to you if I let the water drain away to the bottom?! That such a thing would be possible for Me you will not doubt! And therefore it is decided that with the determination what has been determined falls into the brook as well.

[GEJ.05_091,09] I control time everywhere and am the eternal judgment in it; but in the holy sphere of love there is actually no time any longer, and I can still give something more to love alone. But it still remains exactly as I have said now! But now have Mark bring us more wine so that we can bear the cool of the night more easily; for we will also remain this night out in the open!”

Chapter 92

[GEJ.05_092,01] Mark had heard only half of My demand for wine from a distance, but he already hurried away, just like a real innkeeper, into the cellar and with both his sons immediately brought several jugs full of the very best grape juice. Our

beakers were filled to the brim; everyone drank to the well-being of the prosperity of the new religion from heaven and could not praise, vaunt und bless the quality of the wine enough.

[GEJ.05_092,02] That Roklus and his companions, who were also sitting at our table – even if at the newly-added parts standing at right angles – were also provided with same wine, as well as gradually all the other guests, goes without saying; we all reached very bravely for the beakers and the good bread was also not spared.

[GEJ.05_092,03] But this was also noticed by the table of Pharisees, which stood next to ours, at which the fifty Pharisees with their spokesman Floran and their leader Stahar from Caesarea Philippi were sitting, that I helped Myself to the wine very well just as to the bread.

[GEJ.05_092,04] And Stahar quite loudly made the remark to Floran, saying, “Just look over there how this prophet, supposedly filled with the spirit of God, is actually a drunkard and a positive glutton! He also seems to be no enemy of the female sex; for the certain, very charming maiden is still sitting so close to his body as the two ears on his head! If we consider on the other hand our moral statutes which come from Moses, everything that makes a man impure! If he is really filled by the spirit of the Almighty, he cannot possibly contradict the same spirit that Moses was filled with through his deeds!? Hm, hm, that makes me think a lot!

[GEJ.05_092,05] His teaching and deeds obviously prove that he has been given a higher capability than ever a man was given, and whoever lives according to his religion cannot get lost before God; but whoever drinks and eats as he does, will hardly enter Paradise one day according to the day of judgment of which David prophesied! For it is written: Whores and drunkards will not enter the Kingdom of God! What do you think, my ever highly respected Floran?”

[GEJ.05_092,06] Floran says, shrugging his shoulders, “The present positive drinking bout also seems a little strange to me! The whole thing now seems so strange that I am beginning to smell something of a sort of well hidden devilishness! It seems to not correspond to quite purely divine things! Hm, hm, look there, he has just filled his beaker again! Ah, ah, that is seriously somewhat more than strange! And now the heel of the bread after the drink! Well, well, we will see if he becomes very drunk, what he will then give as teaching for his disciples!”

[GEJ.05_092,07] Stahar says, “Your comment, particularly about the smell of devilishness, seemed very appropriate to me, and this whole comedy seems very strange to me now! We have indeed all allowed ourselves to be turned into his disciples; but under such circumstances it would be very much in order, in my opinion, to free ourselves from such an honour again with all our energy, for all that now seems to be a well-calculated illusion of Satan! Daniel says indeed very clearly and articulately that in time a powerful opponent of God will rise up among the people and will perform such signs through which even the chosen angels of God could be enticed away if God allowed such a thing! In the end is this now the described opponent of God!? Friends, if so, then it would be very much in order to be up and away as quickly as possible, otherwise the living Satan will catch us with neck and crop perhaps in the next hour already!”

[GEJ.05_092,08] With such speeches and illustrations the table of fifty Pharisees had been talking since the moment that I emptied the first beaker of wine. But Roklus and his companions noticed this, who in any case had had their fill of the Pharisees.

Chapter 93

[GEJ.05_093,01] Roklus, who had fully convinced himself of My divinity, could not lend a patient ear to this terrible talk any longer; he stood up, equipped with quite significant courage from the wine, and said loudly, “In such a most rare company on Earth where God, angels and we, His intelligent beings, camp together as brothers, pigs should have no table and no place! Indeed the pigs are surely also the creatures of God, only they do not belong to the company of man! What sort of stupid, very craziest gossip! If any hungry pigs begin to grunt, there is certainly far more wisdom in it than in such a speech! Short and sweet, the most foolish, most disgusting and also most domineering and evildest was, is and remains a Pharisee, particularly such a leader and a very most miserable scribe of the Jews!

[GEJ.05_093,02] These monsters scent the devil everywhere! They find and even teach that the devils constantly hunt all the human souls like hounds on this Earth in a secret hunt and every person is definitely of the devil and lost if he does not carry consecrated amulets from the temple with them and does not renew them at least twice a year; but they do not notice at all that they themselves are the very worst devils of this world! They should therefore neither wonder if they perceive something of a smell of a devil in their nostrils; for that would suit the devil well, to be even a truest, incarnate devil and not feel from time to time that one is really a devil!

[GEJ.05_093,03] You disciple (Raphael), you got rid of a stone earlier – would it not be possible for you to finish off the fifty mangy pigs as well?! Think about it, what these lads dared to say out loud! He, the only Creator of wine and bread, is now sinning because He Himself is drinking wine and because a certainly very most innocent little angel of a girl is sitting at His side! Ah, allow me, who has recognised the Lord, as long as I am here, this cannot be here at all! They must be got rid of! They have heard and seen so much – and now they are saying out loud: It could be that this is all an illusion of Satan! My friend from heaven, I am only of this Earth; but I cannot put up with this for the price of my life, that such pigs should sully the Holiest of all holiness so shamefully with their dirtiest and most stinking drive! Away with them!”

[GEJ.05_093,04] Only now the fifty became aware of Roklus’ outburst, and the leader Stahar rose and asked Roklus with a serious face, “Friend Roklus, are your words directed at us by any chance?”

[GEJ.05_093,05] Roklus says, “Who else then? You are the black brood of Satan and can therefore bear no light! How can you dare to sully the Lord and Master of eternity, who has already delivered you so much of the most extraordinary proof with word and deed, so shamefully with your old very most disgusting drive?! Do you not fear then that even the surface of the Earth will take revenge on you?! Who can He be who calls to the cliff in the sea: Disappear and become nothing!, and the

mountain disappears in the same moment?! Can a devil – according to your description – ever preach humility and the highest love for God and the neighbour?! Oh, you enormous oxen and donkeys at the same time, how terribly barren and confused must it be in your brains that you do not see that a devil, if it is according to your ideas, must be the very most powerless and therefore the very most pitiful being according to all measure in comparison with the Lord God, the further it is distanced from the full order of God!

[GEJ.05_093,06] But if as a consequence of the wisest and truest word of the Lord all power and strength exists only in the love for the Lord God, what power and strength has then your Beelzebub, who is full of the bitterest hate against God, in his such outrageous character? But if even we people are weak and powerless beings through a lack of correct and true recognition of God, and surely also only through a lack of true and all-exclusive love for Him, how much more then your devils, who should know God very well, but hate Him above all measure comprehensible to us! Now – if it is possible that a being, recognising God fully, nonetheless hates Him above everything – truly in order to understand that and to digest it, the pig's stomach of a Pharisee is needed! Such a stomach indeed does not take in any pig's flesh; but the reason seems quite naturally to lie in the fact that one pig does not eat the other!

[GEJ.05_093,07] I now love the Lord God more than everything in the world, where I have only recognised Him a little and feel how my love for the Almighty is constantly growing with my constantly increasing awareness, and I feel it most livingly in me how my willpower is also becoming effectively stronger. As I now stand here, I will take on a thousand legions of Pharisaic devils alone! All together they will not move me a hair from this spot – and the fellows claim that this Holy of the Holiest of God is performing His works with the help of your imagined devils!? Oh, you devilish pack of scoundrels, I will scatter your all-powerful devils! It is just right that the fellows finally got in my way!"

Chapter 94

[GEJ.05_094,01] Raphael says, "My dearest friend Roklus, temper yourself; for these were indeed rock solid Pharisees, but they have now become our disciples and will see their mistake! And as far as the devil is concerned, you have too little knowledge to speak truly and validly about their influence on man. When you have a closer knowledge of that, you will also be able to speak about it!

[GEJ.05_094,02] You see, that which one calls 'Satan' and 'the devil' is the world with all its enticing splendour. Certainly all matter that exists in the world is also only a work of God and there is something divine hidden in it; but besides it there is also lie, deception and enticement in it, from which grow envy, avarice, hatred, arrogance, persecution and all the other sorts of burdens which come from this without number or measure.

[GEJ.05_094,03] And you see, this falsehood, lie and deception is the 'Satan' when taken spiritually, and all the individual burdens that necessarily come from it are exactly that which we call 'the devil'; and every soul which has been given over to some of the countless burdens in their foundations is a devil in person and an active

expression of one or other bad and evil thing, and in such a soul it is a drive that is hard to extinguish, only immediately to do something evil in the way in which it has established its life in the time of fleshly existence.

[GEJ.05_094,04] But since every soul also lives on after the death of the body and maintains itself in the region of this Earth, it is not seldom that a soul afflicted with such vices after its physical death enter the outer life-sphere of a still incarnated human who is naturally inclined toward the same vices. Since the soul hopes to find the necessary food within this man's outer life-sphere, its aim is to arouse evil in him too. But the propensity to vice can usually be traced back to a poor and neglected upbringing.

[GEJ.05_094,05] Such souls even often overpower the flesh of the person and thereby torture a sometimes weak soul. The Lord permits this, however, in order to improve such a leak in the soul; for thereby the tormented soul only then receives a true and living dislike against a reprobate weakness of the flesh and uses in the end every activity to become strong where it was once weak, for which the Lord's mercy comes to help at the right time.

[GEJ.05_094,06] You see, that is reasonably correct and true – which a Jew certainly should actually understand under the expression 'Satan' and 'devil'; but because he does not understand it, he considers by 'Satan' and 'devil' a spiritually personified evil willpower, which finds great pleasure in turning the people off the path of walking in the order of God.

[GEJ.05_094,07] Alone, these contorted souls have no counter-divine intentions; for firstly they do not recognise God at the furthest distance, and secondly they are too blind, foolish and dumb to be able to form any sort of intention. For apart from themselves they do not recognise any need at all and act only out of pure selfishness. They draw towards themselves only what their selfishness desires and are highly distrustful among one another; therefore a joint power is never conceivable among them, and you are quite right in that their power is null and void.

[GEJ.05_094,08] It is in fact null and void for human beings once they have been completely absorbed into the love and the will of the Lord; consider however those beings who are still neither in nor out and assume that you weigh their spiritual and material attributes against each other on a set of scales without revealing any balance in favor of either side. It follows that in any matter of passionate concern to the soul, the addition of a demonic presence which is concealed within that same belief on to the materiality side of those morality scales, will tend to tip the balance to a highly significant degree towards the materiality side. Should this be the case, the soul will have a more difficult task to disentangle itself from the material and to interconnect with the spiritual.

[GEJ.05_094,09] But if the soul remains a while in matter, then gradually ever more like-minded demons hang onto the material life-scales, the advantage becomes ever more noticeable, the material therefore becomes ever heavier and the spiritual naturally minor. And see, then the 'devils' of the Jews or the 'demons' of the Greeks in the end can cause great damage to a soul in the time of its formation, without

having had the actual will to harm it!”

Chapter 95

[GEJ.05_095,01] Roklus says, “How can an intelligent being harm someone without wanting to?! A demon must indeed have at least as much pride and self-confidence that he will know what he wants; but because he knows that, he is punishable for the evil will! And the permission of such secret whisperings by the terrible demons into an innocent human soul I do not quite find in the best order; but if they are allowed out of some secret reason of wisdom, then the poor soul can have no guilt if it is spoilt by the master devils!

[GEJ.05_095,02] But if the devils have neither intelligence nor thus even less any free will, they cannot harm the soul – and if they harm it then neither the soul that was harmed, nor a devil who is void of intelligence and will has any guilt; that would fall alone to him who allowed such a thing! I judge things thus quite freely as I see them and am not at all ashamed to say such a thing here openly!

[GEJ.05_095,03] But if the devils, as one says, have even a very sharp intelligence – which in fact can be assumed, because they immediately get wind of a poor soul where it is weak in the material sphere – then they also have a will to harm it; in this case the soul remains once again guilt-free, and only the devil and he who allowed it bear the guilt alone once again!

[GEJ.05_095,04] Let me have weapons and show me the enemy, and I will then quite certainly prevent such a chap from coming close to my body! But if I do not know the enemy, who can inflict a most significant damage to me by enticing me secretly and invisibly to the most hideous vices, and therefore must also carry the guilt along with its most evil consequences – well, then thank you for such a life!

[GEJ.05_095,05] Then that means to place a weak person naked among a pack of hungry wolves, hyenas, lions, tigers and panthers. If he lets himself be torn apart and eaten up by them, then he also bears the guilt and must therefore be damned by the judge because he as a fully defenceless, weak being firstly had to let himself be carried away by armed, strong-nerved myrmidons out into the wilderness, and secondly because he then has been torn apart and eaten by the wild beasts!

[GEJ.05_095,06] How does your heavenly wisdom like for example such a justice?! Friend, if things with the demons or devils are so, and the poor, suffering human soul remains alone the bearer of guilt and the consequences with or without the intelligence and will of the devils spoiling it – then, then there is no wise and loving God, but instead perhaps only such a magically blind all-powerful being; that is, a type of fate which always has its greatest joy in all sorts of animal fights and furious bullfights, just like the high Romans, and against whom a person can only sin if he himself has assiduous wisdom through the appropriate means!

[GEJ.05_095,07] I say to you truly: If your words unmistakeably have reality, then the Pharisees are right! But I have heard the Lord Himself speaking about such things and can say, basing myself on that, that you, beautiful messenger of God's heaven, have fallen by the wayside a little this time; and I remain standing by the

fact that I alone will beat the previously mentioned number of Pharisaic devils totally out of the field alone with my present love for the Lord!”

Chapter 96

[GEJ.05_096,01] Raphael says, smiling gently, “Behold, my friend, you also have now got three full beakers of wine in your head, that is, the spirit of it, and therefore you have become even more critical in your reason than before! For your part you are quite right when you claim that the demons are in no position to carry out violence on a person who fully lives in the love for God, no matter how great a number they are; for there can be no talk of a communal power among them, since each one of them is in the greatest selfishness and self-love and it cannot occur to anyone to support his neighbour in anything out of fear that the neighbour could secretly and totally in disguise again gain an advantage which would certainly then bring him a vain regret.

[GEJ.05_096,02] If they go out in a certain way to rob together, none betray to the other his highly secret intention and if they come upon a place of robbing together as if by accident, then there is often the bitterest battle among them. For the first to throw himself on the booty is an enemy of every one who throws himself on the booty beside him and seeks to displace him. A third uses this opportunity with joy at the other’s misfortune and steals for himself; and then if a fourth begins beside him to steal for himself, then these two also come to blows, and a fifth then calmly steals for himself. If a sixth then comes up, immediately a new battle begins, and a seventh has then the chance to steal until an eighth comes close. All then fight and none allow the place of stealing and the booty already gained to be taken from them.

[GEJ.05_096,03] You see that certainly no devil helps another in anything; but through their highly selfish congestion they nonetheless increase the weight of the general booty, and then it is approximately as if you laid two quite equally large weights in the dishes of the scales, which mutually give no advantage. You however spread on one weight only a highly insignificant drop of honey, and immediately the sweet smell will attract thousands of bees; they will sit on the weight and immediately affect the advantage quite without intending to.

[GEJ.05_096,04] Can you blame God for lack of wisdom if He has given the bee the smell and desire for honey and the honey itself the aromatic and attractive sweetness?! Or is the Lord unwise if He has formed His creatures to be not only highly purposeful, but instead also highly beautiful, each after his own kind?! Is it somehow unwise of Him to have given the virgin that highly attractive and alluring form so that she must have the very highest value before the senses of the brusque men in this world, to leave father and mother and attach himself most joyfully to his tender and dear wife?!

[GEJ.05_096,05] But as can be seen already in the external world, that a being attracts the other into something, all the more so is the case only in the world of the spirits; and if this was not so, how could an Earth, a moon, a sun exist, and how the other planets in the immeasurable space of creation?! One atom has sympathy with its neighbour; both attract each other. Whatever they both do, then countless eons also do, they attract everything which is just the same, and in the end out of this is

created a world, as the Lord in the past night has shown all His disciplines very tangibly and you will also find fully written in the great book that has been given to you all.

[GEJ.05_096,06] But if so, then is it unwise of the Lord, if He allows in the very greatest emergency the most unrestricted freedom of will and recognition for every soul and besides also naturally the respective consequences?! Or would you praise God to be most wise if someone wanted to travel from here to Jerusalem and therefore set his feet into motion, but despite all his will and despite the best knowledge of the route did not get to Jerusalem, because God did not want somebody's wish and ability to succeed, but instead the person would go not to Jerusalem, where he had important business to do, but to Damascus, where he had nothing to do at all?! Tell me whether you would find such a divine decision to be wise! Or do you find it inconsistent, if bees, wasps, hornets and all sorts of flies positively cover you by day and eat you up, if you go out into the open air smeared with honey?!

[GEJ.05_096,07] But if now your soul spreads some sinful smell of passion in the sphere of external life and the souls which have been freed from the flesh but which still stand in a similar smell of love, smell such things in your external sphere of life in a certain way, finally fall upon you and satisfy themselves on your superfluity, without actually knowing what they are doing, but instead purely only in order to gather around you in greater numbers, because they find the desired nourishment in your sphere, then that is certainly not unwise of the Creator, who respects nothing as much for eternity as the unrestricted freedom of every soul. Indeed, every soul has enough means in his hands to get rid of the uninvited guests as often and whenever he wants!

[GEJ.05_096,08] If you do not want to be bothered by stinging insects in the open air, then wash and clean yourself from the foolish smearing of honey and you will have rest; and if you want to keep your outer life-sphere free of demons that weaken and torment your soul, all you have to do is make the well-known order of the Lord your rule of conduct. I guarantee that no demon will then get close to your life-sphere.

[GEJ.05_096,09] Believe me when I tell you that demons will not attract, tempt and seduce you unless you attract them through some wicked inclination for which you yourself are responsible. However, once you have attracted them, you have only to blame yourself, if through their pressure that very same passion becomes even more ingrained in the soul without your actually wishing it."

Chapter 97

[GEJ.05_097,01] (Raphael) "Let me tell you, every man who turns to evil and away from the divine order does so at first spontaneously. In most cases, the fault lies in a wrong upbringing. This encourages him to indulge in evil passions which, in turn, lead to all sorts of real transgressions. Through these he also throws himself wide open to all unknown evil influences and can thus be — and remain — depraved down to the foundation of his inner life, — but always only if he wants to.

[GEJ.05_097,02] If he is willing to reform, the Lord does not prevent him from doing so; for as soon as someone in distress feels the slightest inner desire for help, he is soon given it. However, if he is quite comfortable and contented in his evil ways and never, be it silently or openly, expresses a desire for betterment, he is not given the extra help for his will.

[GEJ.05_097,03] To be sure, the good is whispered to the sensory organ of his heart, called 'conscience,' and from time to time he is quite severely reprimanded by us. If he heeds the admonitions at least to some degree, he can no longer become lost or depraved. In this case, the secret help keeps coming from above, giving the soul insight and strength so that it can extricate itself more and more from the entanglement. And it is then only a matter of good will and progress will be made, — at least to a point where the man, ready for a higher revelation, is seized by the Spirit of God Himself and from then on guided in the true light of life.

[GEJ.05_097,04] Yet if man, in his gross delusion and worldly-sensual enjoyment, does not in the least heed the gentle and soft admonitions coming from us and manifesting in the heart, but acts as if he were lord over the whole world, — well, surely, nobody else can be blamed for the incorrigible state of his soul but this very soul itself.

[GEJ.05_097,05] Believe me and remember well what I am saying to you now! There are no so-called original devils in the whole natural and spiritual world, but instead only those who previously have lived on the world as incurably bad and bothering people and already not only enticed other people to all sorts of burdens and disgracefulness as the quite actual devils incarnate, but instead also forced them with all the means of force at their disposal – whereby they spread an even greater damnation in themselves, which they will find it difficult to ever fully get out of. You may now think as you may, can and will, it will not be possible for you to lay a blame on the Lord in the least.

[GEJ.05_097,06] However, you can well imagine that in the beyond the Lord, in accordance with the established order, will allow all sorts of things through which a depraved soul can be healed. For the Lord has not created any soul for perdition, but for the highest possible perfection of life. Yet bear in mind also that not a single soul in the whole endless space of creation can attain perfection of life through some sudden, implicit act of mercy, but only through its very own volition. The Lord puts many an aid at man's disposal; but man has to recognize them as such, seize them with his own will and use them quite voluntarily.

[GEJ.05_097,07] Yes, when a man then spontaneously exclaims in his heart: 'Lord, I am too weak to avail myself of the means which You gave me; help me by lending me Your arm!', — ah, then man has himself asked for the help from above of his own will, recognizing and perceiving the inadequacy of his own strength. Then the Lord can act immediately with all the necessary might and power and promptly help a weak soul.

[GEJ.05_097,08] In this case, man's will, as well as his cognition and trust, must be accompanied throughout by the fullest determination. Otherwise that order would prevail, according to which each soul had to help itself by use of the available means; for every outside interference with the intrinsic element of the free will would obviously and necessarily lead to a dissolution of the soul's essence. If, according

to the eternal, necessary order of the Lord, the soul has to develop independently, it must develop and perfect itself with the means available, just as every man on earth must himself search for his body's nourishment and must recognize and enjoy it in order to sustain his physical life.

[GEJ.05_097,09] No god and no angel will come to Earth saying to everyone: look, eat this and that if you are hungry!, but instead the hunger comes and the person tastes with his palate the fruit growing everywhere and those that taste good to him he will seize and quiet his hunger with them very comfortably. If he is thirsty, he hurries to a fresh spring and if he is cold he will soon sew together a cover out of all sorts of fine material that does not itch and scratch his skin and thus protect his skin from the coldness of the air. And if he wants to be protected from the rain and wild animals, he will soon complete a hut; for all sorts of means have been given to him for this. Wherever he only turns, he finds immediately some knack which he easily recognises as such and can then use just as easily with the powers given to him for this.”

Chapter 98

[GEJ.05_098,01] (Raphael) “If the Lord lets man care for his own physical needs so that the soul can practice self-recognition and act independently, how much more this is necessary for the soul itself.

[GEJ.05_098,02] Even the souls of animals have an instinct of their own implanted, according to which they act, each in its own way. It would be wrong to assume that these creatures, that are seemingly without speech and reason, perform their actions like machines activated by an extrinsic force. If this were the case, even the best domestic animal could not be trained to perform the simplest task and would certainly not obey the call of man.

[GEJ.05_098,03] Since every animal has an individual soul possessing a separate vital force, by means of which the animal soul spontaneously activates its physical organism, an animal can be trained in different ways. A being that is animated merely from without has no memory nor is it capable of discernment. It lives mechanically and, where its aspirations are concerned, is limited and under judgment, so much so that any improvement through some kind of instruction is out of the question. That would also have to be done in a mechanical way from without.

[GEJ.05_098,04] You may tell a tree for a thousand years to stand in such and such a way and produce better fruit, — but it will all be of no avail. You must put knife and saw into action, cut off wild branches, carefully split the stems and insert into them fresh branches of a better kind and then connect these well with the wild split stems. The in this way mechanically grafted tree will then in the course of time produce better fruit.

[GEJ.05_098,05] Yet you can train an animal even through words or through a special way of handling, and it will serve you as and when required and fully comply with your will. This gives you unmistakable proof that animals also have a kind of free will, without which they could no more obey and serve you than a stone or a tree.

[GEJ.05_098,06] If already animals evidently possess an individual soul endowed with some cognition and freedom of will that has to act independently according to its own nature, to what higher degree, and how much more exclusively, this must be the case with a human soul. There can be for the present no question of any external, alien influences, either good or, even less, bad.

[GEJ.05_098,07] Besides, the soul is endowed with everything it needs for its initial progress in life. Once it has, through its own willpower and through the spontaneous love for God, moved into a mightier life-light, it will soon become aware of what it still lacks. It will then endeavor of its own free will to attain to this and, well recognizing the ways and means, strive for and grasp them, enriching itself with the treasures of the higher, more spiritual and more perfected life.

[GEJ.05_098,08] What the soul acquires on this road, which is a true road according to God's order, is and remains completely its own, and neither time nor eternity can tear it away from the soul. However, that which the soul could not itself have acquired through its volition and cognition, such as the external, physical body and with it some outer, worldly advantages, cannot remain with it but will be taken away just as it was given.

[GEJ.05_098,09] If that is how things are and what daily experience teaches man, there can be no question of evil, demonic influences affecting and determining the soul; for everything depends on the volition and cognition and, finally, the love of the soul. As you desire, understand and love, thus it comes to you — not conceivably otherwise.

[GEJ.05_098,10] If you desire, understand and love what is right according to God's order, you will in this way at all times attain to reality. However, if you desire, understand and love contrary to such order, which alone offers reality and substance, you are like a man who wants to harvest on a field where no grain was ever sown; and you have finally only to blame yourself if your life's harvest has come to nothing. Tell me now, whether you are in the order!"

Chapter 99

[GEJ.05_099,01] Roklus says, "That is certain; for you have presented everything so tangibly clearly to me so that I have never heard anything in my whole life more clearly! But now I am annoyed even more about those Pharisees over there who are becoming again the old ordinary Pharisees, the more often they see the Lord take the beaker into His hand and the more comfortably the Lord discusses with Cyrenius and Cornelius! Don't you see and hear how everything is becoming an abomination for these black fellows now whatever the Lord only does or says?! Yet they have seen all these signs from Him, are now eating at His table and worship and praise Him with the tongue of snakes! Yes, what do you say to that then?"

[GEJ.05_099,02] Raphael says, "Just take it easy; for believe me, nothing escapes the Lord! He Himself will reprimand them very properly at the right time, and a reprimand coming from the Lord is always particularly bitter for those who deserves it. Look, Cyrenius and Cornelius and Julius and Faustus have also noticed what you

noticed, and I noticed it a long time ago! But the will of the Lord has secretly warned me to keep patience, and so I am also acting as if I had not noticed what the fifty are doing among one another. But they will now soon reach the place where they will be opposed! Therefore just be perfectly calm for a very short time!”

[GEJ.05_099,03] Roklus became silent and waited to see what would come. But the fifty Pharisees did not wait, but instead they continued their deliberation.

[GEJ.05_099,04] Floran, their familiar spokesman, did not agree however with the very obscene opinions of the leader and said, “The eating and drinking of the Master does not give me any proof against His divinity! His whole behaviour seems more like a silent question of whether we will not waver in our faith if we notice this or that about Him.

[GEJ.05_099,05] If He is the Messiah Jehovah Zebaoth, sung about by David so magnificently, then He can do whatever He wants and it will always be done rightly; for how should we poor powerless mortal people try to enjoin the rules of behaviour on Him – since it depends only on Him that we exist and live – He who made heaven and earth and created, set up and gave to all animals and people their limbs and various organs of life! There you, Stahar, and all of you are completely on the very filthiest and even life threatening path!

[GEJ.05_099,06] What business of ours is it if He drinks more wine or eats more bread?! He is the Creator of both! Truly, that does not mislead me in the least; on the contrary I am quite glad that He, as the very highest and very wisest, moves in our human ways!

[GEJ.05_099,07] I must openly admit that it is most extremely unwise of you all to act thus in the presence of the highest lords of the world, as if their salvation depends on your benevolence! What and who are we then? Nothing but poor, crawling earthworms before the power of such a person who commands the elements – and these obey His will!

[GEJ.05_099,08] The wine has heated your tempers and fogged up your reason; therefore you are now bringing such judgments to light which I would like to call classic because of their super foolishness. What do you hope to achieve with it? Or can you prove through Moses that every now and then somewhat richer drinking of wine is forbidden? Can you claim that Noah sinned when he took a little too much of the juice of the grape? Yes, the son sinned and was made worthy of the curse for making fun of his father; but the son that covered the fathers shame was full of blessing!

[GEJ.05_099,09] Therefore I say to you all: whatever the Lord does is always and eternally done rightly! And even if He took several skins of wine here, that should not concern us; and if a thousand virgins lay around Him, whatever status and reputation they might have, that should not concern us in the least; for He is their Creator and guardian just as He is of us! What business can that then be of ours if He nears His own created works and heals what is shameful and sick in them?! Be for Jehovah’s sake fair and gratefully modest in your judgments!”

Chapter 100

[GEJ.05_100,01] Stahar says, “As it seems to me then, you believe firmly in his divinity?!”

[GEJ.05_100,02] Floran answers, “What should mislead me then?! Did God not make great signs in the days of Moses?! But if a person here, equipped with the highest wisdom, does such never-heard-of things that are possible only for the divine omnipotence – what should then hold me back from regarding such a person as being fully filled by the true spirit of God and considering him directly to be the only true God?! My opinion, my acceptance and my faith founded on these things stand firmer than the unthinkably old pyramids of Egypt!

[GEJ.05_100,03] But I now do not only believe that things are so and not otherwise, but I am also convinced in my innermost fibres of life, and nothing can make me waver any longer in such a most living conviction of mine, and you, fickle Stahar, least of all!

[GEJ.05_100,04] In this respect I can even call out like the Roman heroes with the best conscience in the world: SI TOTUS ILLABATUR ORBIS, IMPAVIDUM FERIENT RUINÆ! [Even if the whole world crumbles the intrepid will dominate the ruins . editor.] For I know what I see and what I believe, and I am therefore no wind vane and no reed in a pond full of mud and swamp. But I have indeed become a marble cliff in the sea on whose hard forehead hurricanes and huge waves must surely crash!”

[GEJ.05_100,05] Stahar says, “Even the divine judgments of the temple in Jerusalem?”

[GEJ.05_100,06] Floran says, “Whoever has this Lord and Master and the rulers of Rome as their shield, has no fear of the so-called divine judgments that God never set in place. Truly, no fear, no matter how little, could befall me at Jerusalem’s greatest threats – even all the thunderous curses of the high priest went in one ear and out the other, leaving no trace! For whoever walks during the day, does not need to fear the terrors of the night, in my opinion, and so I also have no fear of the temple in Jerusalem!

[GEJ.05_100,07] If you compare this teaching which is as bright as the sun with the statutes of the temple, which I know only too well, you will recognise at the very first glance that the highest spiritual day rules this teaching, and the highest spiritual night the temple. Yes, those who still belong to the night will still have a lot to fear, namely the death of their souls; but at most the death of the body awaits me, which is actually no death at all!

[GEJ.05_100,08] But the eternal life of my soul cannot be robbed of me by anyone; for I see and feel it already most livingly in myself and I also perceive the eternally incalculable advantages of such life. But if I therefore do not feel the slightest fear of the secession of the body, how should I then feel any fear of the so-called divine judgments of the temple?! Therefore I say and remain most actively firm in this matter: Whoever walks in the day, does not need to fear the terrors of the night!”

[GEJ.05_100,09] Stahar says with a meaningful, very temple-like dark face, “Why and how can you name the place night where the Scriptures and the word of God is taught to the people?!”

[GEJ.05_100,10] Floran says, “The Scriptures, which we both as – let’s say – scribes understand as little as one who never got to see them, and the supposed word of God put together out of sheer base human interest I know only too well. Therefore do not mention a single syllable more of that to me! What miracles have we then achieved through the supposed almighty word of God? What else have we got to prove with a good conscience other than simply that we have filled our sacks and money boxes with the free-willed, taxed sacrifices forced through violence and have striven to press every spark of better light in the most arduous way with all means, among which even the worst cannot be found to be too bad?

[GEJ.05_100,11] Is it not an outrageous disgrace that we, as the old people of God, have had to allow the heathens to prescribe to us wise laws and state rules? And if these had not come to lead us to some more humane and better administration of justice, our nation would now find itself in such a disorder that there could be no more pitiful one even among the wildest animals.

[GEJ.05_100,12] What was our law then before the Romans? Nothing but the blindest arbitrariness of every person who had acquired any kind of power of his own in whatever manner!

[GEJ.05_100,13] Take a rich man, he proposed something just yesterday; but today he regrets it because in his opinion the offer he had submitted was not of real advantage for him. He became angry about it, firstly punished his advisor, then everyone who had observed the law of the previous day; for they should have gone and thrown themselves in the dust before the law-giver and made him aware of the fact that the law given was laid down more to their benefit than to his! But whoever had said to the powerful one: Listen, you powerful and most wise ruler, the law you gave should not be followed! And if it is followed, then you and all your subordinates will perish thereby; for this law stems from a treacherous and malice advisor who certainly has been bribed to do this by one of your jealous neighbours! What happened then? He who had drawn the attention of the ruler to such a lacking or mistake in the law was taken to the most severe punishment because of shameless audacity; the evil advisor was also punished, and those who were known to have observed the bad law were also held accountable, and that often even before a new law had been announced. How do you like such a legal system?

[GEJ.05_100,14] But before the Romans the great land of the Jews had a number of such small rulers, each of whom was a veritable tyrant to his small crowd languishing in the greatest physical and spiritual affliction, and he terrorised them on a daily basis according to his mood and according to his wilfulness that was responsible to no-one else at all. Were the Romans then not true messengers from heaven when they came with great power and drove out all the hundreds of most unscrupulous small rulers?! Then they gave reasonable and constant laws, under which everyone was the lord of his own goods; he paid his moderate taxes and could then go after his trade unrestricted, however he pleased – it goes without saying – on the path of legality.

[GEJ.05_100,15] We know that the temple was no friend of the Romans, nor is it today, and the reason is also not unknown to us; for the powerful Romans also demanded from the temple their tribute, while previously the small tyrants paid tribute to the temple, so that their priests kept the people in darkness and always preached to them the very most unconditional obedience.

[GEJ.05_100,16] Oh, when have we ever heard the Jews preach of an unconditional obedience towards the rule of Rome? The people are indeed told that the Romans are a whip in the hand of God which one must allow to happen; but the hundred most terrible tyrants who tortured the poor nation worse than the devil were no whip of God, but instead sheer angels of scrutiny sent by God. Whoever opposed them was immediately declared an adversary of Jehovah and damned.

[GEJ.05_100,17] Oh, those were certainly happy times for the temple, from which the Lord may protect the poor humanity for ever in the future! The divine laws of the temple are a small, but still an adequately evil remainder, of which I now have no fear at all – all praise to the Lord alone!; for I am now the Lord's and Rome's, and that is enough to be allowed to never quake at the threats of the temple! Are you satisfied with this explanation?"

Chapter 101

[GEJ.05_101,01] Stahar pulls a gloomy face at this and then says no further word; for Floran's words have indeed secretly made the fellow think in a somewhat better way.

[GEJ.05_101,02] But Roklus, who had listened to this exchange with the most interested attention, rose and straightaway hurried over to Floran, tapped him on the shoulder and said, "I praise you! You are just the man for me! I will accept you into our institute, which now stands under the true protection of God and under the protection of Rome. What you have now said was given to you by the Lord; it was as if spoken from out of my soul! Ah, such words are a balm for my mind, which only wants good for the people! I only do not understand how Stahar, who as far as I know is not altogether stupid, can allow any doubt to sprout up in his chest at the such extraordinary deeds that he has seen and the teachings of the Lord he has heard and understood?!"

[GEJ.05_101,03] For me, who has now spent several hours here, what has been seen and heard so far is much too much – and Stahar has seen and heard so much, and yet it still occurred to him to accuse the Lord of all infinity of devilry! Whether wine or not, I have also enjoyed the wine and perceive very clearly in myself that my courage has also become significantly greater; but my convictions that have been formed do not waver and neither would they waver even if my limbs began to waver a little. But with the old know-it-all Stahar the old Roman saying: IN VINO VERITAS! may well be put to use; for wine has the strange effect that it often airs the dark veils of politics among the people and loosens the tongue of a person despite himself. And on such occasions one often learns some things which for very well-calculated, selfish reasons would otherwise be taken to the grave with a person.

[GEJ.05_101,04] Previously Stahar, despite his diamond-hard Pharisee-hood, had certainly been very much driven into a corner. He regarded himself with his contradictions as being lost and finally gave in because he could not find any open hole into which he could escape; but deep in his very innermost being he remained still the old diamond-hard Pharisee. Now, however, he had committed the great foolishness of enjoying a little too much of the noble grape juice, and he fetched the old, arch-Pharisee out of his innermost hiding place and made him speak for himself. Once the scent of wine has subsided in he fellow, he will certainly very much regret that he has betrayed himself so beautifully.

[GEJ.05_101,05] It was not for nothing that people wrote poetry about the female Bacchantes, so that quite often they prophesied to the people future things and events and great value was placed on their statements. The wine also had a wondrous effect on them. It is also said about David, the great king of the Jews, that he wrote and sang many of his Psalms himself under the influence of wine.

[GEJ.05_101,06] If the wine accordingly has such a particular effect, it can be quite certainly accepted that the old leader of the Pharisees has now revealed himself yet again, for our general best and despite his previous feigned total conversion, to be the same and unchanging genuine Pharisee, a type of person for whom even the wildest beasts of the forest have their due respect, not to mention a poor sinner standing under their yoke! Am I right or not?"

[GEJ.05_101,07] Floran says, "Yes, dearest friend, in a certain respect you are quite right; but yet there is another point which can be taken into consideration! Look, if you want to bend a young tree which has grown crookedly, your efforts will soon be blessed with success; but if you try the same with an old, crooked tree, you will firstly have to put all sorts of powerful machines to use in order to make the older tree straight, which has already grown very stiff, and secondly you have to have no lack of patience! You will only be able to exert a very small pressure from day to day, and for as long as it takes for the tree to become straight; but if you wanted to straighten it with all your strength all at once, you would break the tree and thereby kill it, which would certainly not be any blessed success for your great efforts. The love and wisdom of the Lord in this affair also seems to observe this principle.

[GEJ.05_101,08] Our Stahar will now be brought to a position where he in his ancient Jewish enthusiasm for Jehovah will feel very annoyed. How many things his superstition considers a sin, which according to common sense can never be a sin, neither before man, nor even less before God! According to his morals, a richer enjoyment of wine or speaking to a virgin, who according to his ideas could not yet be fully mature, also belong in this category! Well, if he is quite sober, obviously he passes over these trivialities; but he has downed several beakers of wine himself, and the natural spirits of the wine have found in his innards such very old, hardened remains of the old, totally blind Pharisee-hood, animated them and brought them into a certain up-rising. On its own it is basically hardly worth wasting a word over this whole event!

[GEJ.05_101,09] But in any case I have already told the fellow my well-founded opinion quite coherently, and he is now thinking about it in his doze. Tomorrow he will certainly be quite a different person – and if it were not as I have just said to you, the Lord Himself would already have said something to him; but the Lord, knowing

well what is going on in this issue, seems to take no notice, however little, of it at all. But if He and the high heads of Rome have fully ignored the whole thing, we can also both be fully assured that there was nothing more to this event than what I have just described to you. But beyond that I must thank you from the bottom of my heart for your very friendly proposition, and indeed with the, for me, very encouraging assurance that I will make a very unconditional use of the same.

[GEJ.05_101,10] For there cannot be anything more blessed on this Earth for an honest person than to live and to work in a true community of people whose motto is 'love and truth', where the human value of a person is mutually recognized as the holiest pledge of our being and fully as that which he is through God, and where all members recognize the Lord most actively as if with one heart, and love Him and give Him alone all honor and also say as if with one mouth: The Lord alone is all in all, and we, however, are all brothers among one another, of whom none imagines himself to be even in the slightest higher or more preferred than his neighbor; and should there be any differences in the community, these should only consist of one striving to be a greater friend to the other, in order to be of use to all people in the fullest truth with united strength!

[GEJ.05_101,11] Yes, friend Roklus, that is the truest and very real, heavenly calling for man on this Earth; to help all those oppressed and those suffering physically and mentally, wherever any help is somehow still possible! And that is also the extremely clearly pronounced loving will of the Lord; whoever follows it faithfully will certainly never end up empty-handed! Don't you fully share my opinion?"

Chapter 102

[GEJ.05_102,01] Roklus says, "All my life, my heart, my feelings, my constant thoughts and strivings and all my will have always done so – and now all the more so since I have recognized the Lord and accepted all His being into my heart and into my desires forever and ever! I am now a significantly fairer person to talk and judge as far as old Stahar is concerned, for it is easy for a person who walks in the light to talk about the night. There are indeed also shadows in the daytime; but it is very much brighter under any tree than by night, however bright. But as in nature, it is the same in the spirit! Since for whomever it dawns in the heart and the soul, he can well become annoyed about the night of his fellow man; for his darkest thoughts are still a bright light compared to the night of brightest thoughts of heaven of a genuine Pharisee.

[GEJ.05_102,02] For do you know, among us Greeks there has long been the saying about a person who speaks or performs some great foolishness: He is indeed more foolish than a Jewish Pharisee! However I do not mean to say at all that most, or even all of the Pharisees are foolish; but very many of their great number are so in any case. But I do not exactly want to say so much about their foolishness; but that most of the Pharisees are extremely evil and irreconcilably revenge-seeking people, that is a decided truth, which finds an only too undeniable confirmation through a countless row of the saddest and bitterest experiences. And for this reason alone I am actually a most decided enemy of these people; for there

can be no community or wheeling and dealing with them – there is nothing, nothing more!

[GEJ.05_102,03] Ah, it is easy to talk to and good to trade with the Samaritans, although they also live according to the teachings of Moses! Nor is it fully impossible with the Sadducees; but nothing at all can be started with the arch-Jews, as the Pharisees call themselves! They only respect you when you let yourself be talked round by them in the very most extraordinary way. Give everything that you have to the Pharisees and then die of hunger before their fat doors, and so you will then be a true child of God and named as a holy and highly respected person by the Pharisees! Woe to them where they notice even a little intelligence – he will always be watched with contemptuous glances and will never gain any reputation among those jealous people, unless he brings them a great sacrifice and then allows himself with his sharp brains to be used for the lowest purposes for the good of the Pharisees!

[GEJ.05_102,04] But what sort of idea does all that taken together give the investigator of light and truth about the arch-Jews, who carry the title of authority ‘Pharisee’? No other than that which I once heard myself quite unnoticed by two very well-fed Pharisees strolling together and with my very own ears! I will name them A and B simply for the sake of differentiating between them in speech.

[GEJ.05_102,05] A said to B in a rough voice somewhat coated with mucus, “Listen, the foolish fable about Moses, who never existed, is not bad at all! There is surely no trace of truth in it, and Jehovah is an empty, poetic thought, and everything that is commanded in our Scriptures is a work of man, just as he is a work of nature, which creates and then immediately destroys again!

GEJ.05_102,06] God and gods, however, are only the people who possess enough strength and energy to make themselves such. Only the beginning is difficult; once the thing has been fully formed and developed after many years, everything is then simply child’s play. With a few false miracles the whole world can be convinced. Then one only has to build soon some temples that are as large as mountains and decorate them outside and particularly on the inside with all sorts of mystical rubbish and teach the blind humanity to recognize an all-powerful god that exists somewhere, whose servants and performers of his will naturally only the priests may be!

[GEJ.05_102,07] One must also, in order to be more respected, burden the people with all sorts of difficult or even impossibly observable laws, as if from God, with the severest penalty and punish the transgressors constantly without consideration! Thereby the obedience, fear and weakness of the people is created and maintained; and if one has once achieved that, then one can easily be lord of all everywhere.

[GEJ.05_102,08] But thereby one must nonetheless constantly turn one’s greatest attention to ensuring that the people never come to any further enlightenment than simply in as far as the person can only say as much in an emergency as he understands our words. Only one step further beyond that and immediately questioners will be found who will begin to inquire after all sorts of things! But if the people begin to ask, this proves that they have also already begun to think; but

priests and a thinking people controlled by them morally can never go along with one another!

[GEJ.05_102,09] The people must not possess much more spirit than a dressed-up ox or an obedient donkey; go beyond these limitations – and the reputation of the priests immediately resembles a deserted ship! The nation must never receive even a glimpse of our inner knowledge; for if that ever becomes the case, at that our actual existence will soon be over!

[GEJ.05_102,10] Therefore particularly in these times, when all sorts of damnable enlighteners of the people are beginning to emerge, we must above all ensure that they are removed from the face of the Earth! Although one swallow by no means brings the full summer, it is nonetheless an indication that several will soon follow her. On its own, the swallows can come, as many as they want, at most they can be dangerous to the sparrows; but the enlighteners are becoming dangerous to us – therefore down to each of everyone immediately!

[GEJ.05_102,11] That was the praise-worthy speech of A, and B, a small, chubby fellow, agreed with A entirely; only he shrugged his shoulders at the same time and confirmed: This will now be very difficult because of the very enlightened Romans, through whom our Jews have already been unbelievably ruined for us! And as if that wasn't enough, a true Satan had to put the extremely annoying Essenes on our trail, and in addition they stand under the protection of Rome! If we do not begin to worm our way back among the people once more through the very cleverest and very polished deceptions, things will soon be over for us!

[GEJ.05_102,12] We must now equip ourselves with all sorts of miracle-making, because in this manner even an already enlightened person can be talked round in the very easiest way; but the miracles must be quite exquisite and quite new and not easily have ever existed before, otherwise we will be cornered and the accursed magicians, flocking to Jerusalem from all sides, will make us look suspicious and in the end even ridiculous – particularly now, when as if that wasn't enough even the Essenes are performing miracles before our eyes, so that it is a crying shame, and where also in Galilee a new, most extraordinary miracle-worker has appeared and somehow straightaway challenges us to battle with all energy and wants to destroy us at any price! But he must also be destroyed by us at any price, just as the familiar Baptist in the Jordan must also be destroyed; for he has already caused us incalculable damage! In short, such enlighteners must be destroyed, otherwise our old deceptions of the people will come to light in the most naked way and we and our well-being will have reached our eternal end. What do you think about that?

[GEJ.05_102,13] A said once again: I am quite in agreement with you, if the too half-hearted and yet also extremely greedy representatives of the temple would like to sacrifice a part of their uncountable treasures! But they think: We have ours; let happen what may, we will exist with our treasures very well everywhere! As long as the cow gives milk, we will milk her; once she gives no milk any longer, we would prefer to slaughter her ourselves and finally make a very tasty roast from her flesh! They have allowed things to go too far, and now it will be difficult to temper the people enough so that they believe us alone.

[GEJ.05_102,14] Yes, if we had the Romans on our side, it would be an easy thing; but as it is out of several politicians we have only Herod more or less for us! Nothing can be said to Pilate; for he has the greatest Roman pride and does not allow anyone from even the high Jewish caste to come before him except in the very most serious Roman legal issues – and even then a Jew always draws the shorter straw against a Roman!

[GEJ.05_102,15] Both were continuing the discussion along these lines, while I walked behind them for some time, and it must be about three weeks since I heard such praise-worthy talk quite by accident, and indeed in the vicinity of Bethlehem, where I had things to do. And this conversation strengthened me even more in my atheism; for from this I took that even those who I assumed had the greatest faith in a god also had no spark of faith at all in a higher divine being. I found there my opinion that I had long come to, that several divine religions are nothing but a very most insipid and most malevolent deception, completely confirmed.”

Chapter 103

[GEJ.05_103,01] (Roklus) “It was only here that I got to know once again a true God in a perfect, best and wisest person, and He alone is this and apart from Him there is no other; for in Him alone I find all those characteristics united which according to the judgment of common sense a god must have, otherwise He cannot possibly be a god. I recognized that and now recognize it as a Gentile and as a former atheist most actively perfectly in me – and this old, strict Jewish servant of God may not recognize such a thing! But why does he not recognize it? Because he has neither sought the truth nor even less the true God!

[GEJ.05_103,02] I have travelled almost half the Earth in order to find the truth and a possible true God; but all my great sacrifices were in vain! I gave up all further search and threw myself into the arms of worldly wisdom and soon found satisfaction in it with my heroic spirit and so much of an inner, nonetheless very valuable light from the writings of Socrates, Plato and Aristotle that I began to perceive thereby that only through inner love and wisdom can a person form a transcendental life which will not be as easily destructible in the future as the life of thoroughly decaying flesh.

[GEJ.05_103,03] Here out of the mouth of the Lord of all life I heard the same teaching, now illuminated through and through with the clearest light of life! The Lord Himself came to me, I, who had long searched in vain, and gave me here in the nearest vicinity of my own homeland everything that I had sought so long in vain in all the world with many sacrifices and much effort.

[GEJ.05_103,04] But if I have been able to find the eternal and most living truth so quickly here and recognized it as such, why then not the old Jewish servant of God? Because he, as I have experienced only too clearly not only from the conversation of both the Pharisees strolling together, but also among that of a thousand others, has never sought the truth either for himself nor even less for anyone else!

[GEJ.05_103,05] Because of his selfish and domineering intentions he was always only the greatest enemy of all truth and enlightenment of a people, but he has come here now and immediately found himself in a true ocean of truths of the highest and very most profound type. His skin could not possibly resist it; but his spirit has now awakened a little out of the old lethargy by the scent of wine and showed us all now clearly and distinctly that he is still a die-hard Pharisee in himself!

[GEJ.05_103,06] He is certainly a crooked old tree, which is more difficult to straighten than a young one; but with him even a slow straightening undertaken with all caution will certainly be a task fully in vain! I do not want to deny to you, my dear friend Floran, that in the end even this crooked old trunk will be straight! But he will have to keep away from the wine in the future, otherwise nothing satisfactory will come into being with the straightening of his arch-Jewish trunk!"

Chapter 104

[GEJ.05_104,01] Now Stahar rises and says somewhat morosely to Roklus, "You have in general judged the present Pharisee-hood not unjustly; but as far as your judgment concerns me, you have made a very significant mistake! For I have obviously sought the truth of life secretly just as well as you did and have also only found it here in abundance, and to no-one was it more welcome than me – and perhaps also no-one had such a great joy in it than I myself! For me it was and is an invaluable jewel which I would not like to exchange in the future for all the world!

[GEJ.05_104,02] I was and am still very blissful in such light of life; but a little cloud came over my mind when I saw the Lord seizing the beaker so very actively. Why? You already know that, and Floran has quite blown away the little black cloud with his wind of life and he has done a very good deed in me, for which he will not go unrewarded; but you, friend Roklus, have judged me quite inconsiderately and also basically a little wrongly!

[GEJ.05_104,03] But so that you see that I do not belong now and have never belonged entirely to those Pharisees, like the few that you have just described, I want to prove it to you in that I will firstly forgive with all my heart the very false judgment of me that you made and secondly I will give you the friendly request to accept me as well as Floran into your institute!

[GEJ.05_104,04] At this opportunity I will then also make you familiar with the fact that I have often led even the chair in the council in Jerusalem against your institute and the institute has much to thank me for! For according to the old saying that many hounds are death to the hare, even the institute would have been destroyed, if all the means had been set into motion by us; but my surely very appropriate objection finally succeeded in tolerating your institute in our vicinity. For I made the templars understand that the institute is more conductive than obstructive to the temple's issues, in that many who have long ago lost all faith in the temple will direct their eyes once again to the old pinnacles of the temple through the miracles of your institute, from which they still know very well from the Scriptures and oral traditions what extraordinary things have happened in and outside the temple.

GEJ.05_104,05] It was also I who advised the temple not to go into battle against the miracles of your institute, because the temple would thereby become suspicious of its own. And see, my advice is still very much respected by the temple today, and you cannot claim that something more considerable would have been undertaken against you by the temple! If I however have acted against you as being an arch-Jew, I will not behave against you as your member, and even less so after we have all found the greatest truth of life here and one and the same Lord and Master of eternity! If my plea is pleasing to you then confirm it, and I and all my not insignificant treasures will be yours in the name of the Lord!”

[GEJ.05_104,06] Here Roklus extended his hand to Stahar, quite moved, and said, “Be a thousand times welcome to me, brother Stahar! You shall lead the institute at my side!”

[GEJ.05_104,07] Stahar says, “Yes, what is there in my strength, I will also unmistakably do; but as you will notice very well yourself, my strength is no longer much to talk about – for at around seventy one can no longer turn over a house! Indeed I am still very spry and feel very youthful, particularly on beautiful, cheerful days; but the youthful ability of an old man acts approximately the same as the endurance of the charm of a beautiful and warm day in late autumn. For a few hours it leaves nothing else to be desired; but immediately afterward an eerie, cold wind rises and there is an end to the charm of the day!

[GEJ.05_104,08] It is the same with me. Today I feel as powerful as a young lion, and tomorrow I can immediately stand as miserable and weak as if vampires had drawn every drop of blood from me! And therefore you must not promise yourself too much from my help.

[GEJ.05_104,09] But my many experiences shall be your possessions along with my earthly treasures! You will be able to use them for a long time more, since you are only in your fifties, which can be called a true youthful age in comparison with mine. But there is truly no lack of all sorts of experiences in me, and perhaps I will be for you a greater and more valuable treasure for life with my many and very important experiences than with my much gold, jewels and pearls!

[GEJ.05_104,10] I too was in the beginning an arduous seeker of truth. I have also travelled through many countries and cities and sought truth and people and must openly admit that my search was not quite without success. I often experienced pretty clear moments in myself. But as in this world things often happen to people, it also happened to me. Today one is quite clear, but tomorrow all sorts of foolish, earthly worries set in and darken the human mind totally, and then no gathering of oneself in the spirit is of any use.

[GEJ.05_104,11] The world assails towards our mind without any mercy or consideration and often destroys every trace of a higher and inner light of life. And if one observes oneself after such multi-faceted worldly storms, then in the heart it looks like the great sand desert of the African Sahara; every higher life lies as if dead, and if one begins to shake it again and to set it up, then it seems as if one wanted to begin to lay fields, gardens and pastures on a barren steppe!

[GEJ.05_104,12] Yes, it certainly does not exactly belong among the realms of impossible things in the world, to turn into a fertile land a sandy steppe; but there much work and patience is needed! One must first dig good wells, then fetch foreign and good soil from far away and cover the sand with it far and wide and deep enough; then one must make water channels from the well in all directions and arduously irrigate the soil lying on the sand, and in this way a previous sandy steppe would certainly soon be transformed into an Eden. But who would have the right time and desire and the means demanded for such a job?

[GEJ.05_104,13] And, friend, it is just the same with a person who has become a true sandy steppe in life through the various storms of life! There is not actually a lack of possibility to become a full person of the light; but where does the person have the strength, the patience and the necessary means for this, particularly if he lives almost entirely by himself?! Yes, here at this extraordinary event which has never before existed, indeed a sandy steppe, no matter how barren, can easily become a blooming Eden physically and spiritually! That is the omnipotence of the Lord, which can turn water into the best wine and stones into the tastiest bread!

[GEJ.05_104,14] I however have worked on myself industriously for fifty years and until now I have achieved nothing; but now I have not worked at all and nor did I want to hear anything more about any work, and right now in my lazy condition the Lord has given me more than I ever sought! My old sandy steppe of life has now become a luxurious garden of life; but I have not done anything to help it, but instead the Lord did it voluntarily! But as it is now the case here with me and the forty-nine companions, it was the same case with many others, of whom you yourself are no exception!

[GEJ.05_104,15] I have often convinced myself that people rarely find exactly what they often seek the most ardently, and then only in the very rarest case when they are actually seeking it. If a person has lost something on the path and turns around and seeks with all industriousness the lost item, he will certainly find everything else before he finds exactly what he has lost. A very different person, who later takes the same path, easily finds quite casually the lost item of the previous person who is quite unknown to him. Why did someone find the lost item who had never sought it, and why not he who had lost it and then immediately sought it with all industriousness? The Gentiles are almost right in this, when they called such events 'twists of fate'!

Chapter 105

[GEJ.05_105,01] (Stahar) "Like a young man is looking for a bride. He knocks here and there, and finds nothing but rejections upon rejections. He therefore becomes very angry and says: No, now I've had enough! I will remain single and will run my household myself, as well as it might go! But as he now abstains with a very serious will from all courting of any bride, suddenly things take on quite a different face! Now brides arrive in their dozens, ten for each finger, if only he could take care of them all! Yes, why then now, and why not before, when he was looking for a bride?

[GEJ.05_105,02] A third man goes fishing, just in a time of affliction, because he needs some fish for the market. He tries everything for a whole night, best equipped with every trick and other skilful tactics for fishing, and his net remains empty. In the morning he very sheepishly gives up all fishing most cheerfully, but nonetheless casts his nets one more time for the sake of a joke, and indeed with the fullest conviction that he will not catch even one fish. And behold, the nets cast begin to tear from the sheer amount of fish of the most beautiful sort and noblest species that have been caught! Yes, why then now so many all of a sudden – and before, nothing the whole night through?

[GEJ.05_105,03] In the same way for several centuries the people languished under the yoke of the deepest darkness of the most varied superstitions. Millions sought the truest light of life. But what did they find? Just what we have found until now, namely - nothing! What was left in the end for you and me and for many thousand others? Nothing but to remain dutifully with what we had in a political sense, and with what we had made our own through all sorts of experiences! Now however, at the wane of our earthly life, we have sought nothing more, and behold, as if by a stroke of magic the gates of the old divine light have opened, and we now breathe in the streams of light! Why now then, and why not earlier? You see, that is how things are in the world, and how the Lord obviously wants it! But why it must be exactly so and cannot be otherwise, only the Lord alone knows!

[GEJ.05_105,04] There below at the table of the Lord are His main disciples. Who are they then? I know them all! They are fishermen, among them hardly any are capable of reading and writing – otherwise honest and hard-working people! Certainly none of them, just like us, had ever sought a higher and deeper truth in life – and behold, they have received a light before us all who have sought all our life long! Believe me, our names will disappear like the light of a falling star and like that of lightning; but their light and their names will shine until the end of all time and throughout all eternity! – Who is now in a better position, one who otherwise lived and acted as a very honest man on the Earth, or one who devoted his whole life to the investigation of inner, deeper truths of life?

[GEJ.05_105,05] The rules of the house of the Lord are and remain an unsolvable puzzle to mortal man. But what else can the powerless man do than to take things as they come with all patience; for nothing can be decided or changed by us! Or can we now or ever previously do anything about the fact that we have now as casually as ever possible reached the very most colossal, most intensive light of life? We sought long enough with every lantern to find at least a concept of a true God, so that we could have accepted with full and convincing insight that there must be a God who controls and rules over everything. But in vain!

[GEJ.05_105,06] What we sought slid ever more deeply into vain nothingness, and soon we stood without a god on the whole Earth according to the full truth. You became an Essene and as such a magician in OPTIMA FORMA. I on the other hand remained on the outside a staunch Pharisee and as such performed positive miracles of seeming piety before the blind nation. And so we both lived for a considerable time quite artless.

[GEJ.05_105,07] We have often made the trip here to the old fisherman Mark with pleasure. But did we ever perceive even the very slightest warning of the fact that

the greatest light of life would one day rise over us both here, that we would get to know exactly here the only true God, of whom we could not even get even the very slightest understanding despite all our searching, not only with our understanding, but instead - INCREDIBLE DICTU – even completely personally, and in such a way that leaves no doubt at all behind itself? You see, that is how all things come from God! Whenever one actually is no longer searching for anything, then often one finds a thousand times more than one had sought!

[GEJ.05_105,08] You were previously upset, when I let out certain statements which drew the most doubtless divinity of the Lord into question. Secretly I liked your seriousness, and if my faked doubt had been serious, believe me, I would even have countered you with something! But I secretly had a great joy in you; for I thought to myself: If you knew why I actually raised such a doubt, you would have had to rejoice in your heart! I only wondered that you have overlooked the cheerful indifference of the Lord, and that you understood much too little of the words that Raphael directed to you in their true depth. Therefore I say to you now once again that the many experiences I have made have a great value! Friend, whoever has seen Albion's (England's) coast has certainly experienced quite a bit!

[GEJ.05_105,09] Just choose twenty reliable and most decent friends, and you may count upon it that among them is a lurking a traitor who can become a rogue at the nearest opportunity! I stand here at the head of forty nine, can you accept with certainty that there is not one among them who has two faces?! But SAPIENTI PAUCA! (the wise man needs little), - I hope you understand; for one does not need to speak too loudly about this! I therefore rose from the table in order to be able to exchange a few words more freely with you at some distance from my table. My Floran, yes, you can build houses on him; but there are then another forty eight, for whom it is very necessary to assure oneself fully of their inner opinion before one begins to farm a new field with them!

[GEJ.05_105,10] You were a perfect atheist and I no less! But several among the forty nine were always too foolish for that; they believed in the temple's tangible deceptions. They can therefore only be superstitious, blind and foolish fanatics! And believe me that such people are always more dangerous to us true people than a whole pride of lions! Therefore a fine cunning is certainly needed here. But look, my seeming revolt towards the Lord was of good effect! Most of them disagreed with me and agree with wise Floran; only a few may now be among them who would agree more with me than with Floran. But even they think that I possibly went a little too far! And now, dear friend Roklus, judge according to rights and dues, firstly whether I have acted correctly and secondly whether I am worthy of your friendship, just like Floran!"

Chapter 106

[GEJ.05_106,01] Roklus says, "My very most valued Stahar, so many words were really not needed; for I immediately understood you in any case, and I am of the active opinion and fullest hope that we both, serving one and the same purpose, will surely bring the most blessed success into being. The Lord will not leave us without His help, and so we are going towards a certainly most beautiful future which will be

fulfilled on the other side in the most glorious way, even if never fully here on Earth. But now let us return to our places again! The somewhat nasty wind is dying down, and nonetheless the heavens remain fully clear with their countless stars. If I am not mistaken, the Lord looks as if he is about to do something else or to give us a new lesson – and that means we must be all eyes and ears!”

[GEJ.05_106,02] Stahar also notices this and says, “Yes, yes, you are right, something is happening, and as I have noticed, His nearest company does not know what is going on! Cyrenius is asking Him secretly what He is planning, it is true; but this time the Lord does not seem to want to come out with the correct answer! Yes, yes, my dearest Cyrenius, a god is still a little more than a Caesar of Rome!”

[GEJ.05_106,03] Roklus says, “You still dislike the Romans a little, as it seems to me! But that does not matter; for here and there they have certainly exaggerated their role and played at being the lords of the world! But now to our places!”

[GEJ.05_106,04] Both now head to their tables. When Stahar takes his place again, immediately several ask him what he had discussed with the Greek; Stahar however waves aside such womanish curiosity and says nothing for the time being.

[GEJ.05_106,05] But Raphael occupies himself a little with Roklus and says, “Well, is it easier for you now?”

[GEJ.05_106,06] Roklus says, “Certainly; for now I know on the path of personal experience how I am in relation to old Stahar, and I am quite exceptionally glad to have found my opinion confirmed most completely even with Stahar, so that almost no priests, of whatever religion he may be, believes himself what he makes other people believe with fire and sword! For Stahar was also a full atheist as I was, and only became a true believer in God here along with me. But now no further word about it! You, friend from heaven, do you not notice that the Lord is planning something? Either there will be a deed or He will say something!”

[GEJ.05_106,07] Raphael says, “Certainly; for the Lord never rests and constantly has an infinite number of plans! Why should He suddenly now intend somewhat less than otherwise is always the case?!”

[GEJ.05_106,08] Roklus says, “My heavenly friend, I know that as well as you; but it is now only a matter of whether He is now planning something quite special!”

[GEJ.05_106,09] Raphael says, “Well yes, you will soon see what will happen. The Lord does not always reveal to us what He desires to do, although we are the personified expression of His original desire. We as the emission of His divine life, desire and being are the closest to Him and are basically nothing but that expression of divine will and divine power, but not in His personal essence, but instead existing and working outside the same. We are approximately the same around God as what light flowing from the sun is, which animates, forms, creates, matures and perfects everything everywhere, wherever it goes.

[GEJ.05_106,10] If you hold up a mirror to the sun, you will see the image of the sun exactly in the mirror, and the beam of light streaming to you from the image of the sun will warm you just as much as the direct beam from the sun itself, and if you

catch the sunbeam with an Alexandrian mirror, which is also called a concave mirror, the beam thrown back again will express a much greater light and warmth than that of the light flowing directly from the sun. And that is what we archangels are spiritually; each spiritually perfected person will be the same to an even greater degree.

[GEJ.05_106,11] But despite all that, as nonetheless no mirror, not even an Alexandrian one, can depict everything that is and occurs in the whole inner sun, neither can I see within me what the Lord thinks Himself and decides. At the right time His intention will then begin to shine out, and I and all those like me will immediately fully take in the same into our being and carry it into all infinity; therefore we also carry the name 'supreme messengers', because we are the bearers and executors of the divine will. And look, my very most treasured friend Roklus, just now the Lord is deciding something; but I do not know what it is, because the Lord is still keeping it firmly to Himself and not letting anything transpire!

[GEJ.05_106,12] Oh, there is still endlessly much within the Lord that we do not know and will also never know with our drive to investigate! But whenever He wants it, then we will become aware of it and subsequently fully active. By the way, you have only to pay attention! Something hearty will happen; but what, that will be shown soon!"

[GEJ.05_106,13] Roklus understood Raphael's words and wondered at his familiarity with the Alexandrian mirror, of which he had seen and tested a few on his journeys to Egypt and had also acquired one for the institute.

Chapter 107

[GEJ.05_107,01] Now towards the middle of the very bright starry night a great silence reigned. All eyes and ears were directed towards Me in the greatest anticipation; for everyone expected some teaching or some deed from Me. But I left them for a time in this anticipation which was so highly beneficial for their souls.

[GEJ.05_107,02] After a period of perhaps a good half hour I stood up quickly and said with a loud voice, "My children and friends and brothers! I see that you are all waiting in a very tense expectation to see whether I will do or say something. But truly I say to you that I have nothing further to say or to do this time among you; for after being among you for seven days, I have almost exhausted everything that is necessary for you for now in order to fully accept My kingdom into your hearts. But your great anticipation forces Me to say and do something else before you, although My fleshly limbs have also become a little tired. But what will the love of loves not do?! And so lend an attentive ear, and open wide your eyes!

[GEJ.05_107,03] Tomorrow we will separate for a long time, and I will hardly visit this area again for a year or set My foot upon it; but since I have won such a great victory here and therefore have set up an enduring monument in this bath-house and in the new harbor which will not easily ever be totally destroyed – except at the time when the faith in Me will disappear and with it love also – I will also do

something more. But certainly when faith and love are no more among men, barbarian hordes will invade these lands and will destroy all monuments of this great age, which since Moses until Me has poured forth upon this land.

[GEJ.05_107,04] It would certainly be easy to prevent that; but it will nonetheless not be avoided. This bath-house will certainly still exist and the harbor too and will not be destroyed at the time when Jerusalem will fall; but nonetheless it will hardly become five hundred years old. For I say to you, the beginning will be Jerusalem; but the people will not heed the warning which will be given Jerusalem, and will fall into all sorts of deceitfulness, worldliness, evil, pride, lies, selfishness, domineeringness, harlotry and adultery. Then a nation shall arise from the Far East and shall stream across this land like a big Egyptian locust plague and shall destroy everything: people, cattle and all cities, towns, villages and individual dwellings. And it will subjugate the nations of the earth far and wide in Asia, Africa and Europe until such time when a greater and more universal judgment will come over all the non believers.

[GEJ.05_107,05] However, all those who will remain with Me in faith and love shall be free from this judgment. For I shall gird Myself with the sword on their behalf and lead them into battle; and every enemy will have to flee before My sword. The sword will be called 'Immanuel' (the Lord God is with us), and its edge will be the truth and its great weight the love out of God, the Father of His faithful children. Whoever wants to do battle, let him do it with the edge of truth out of God and with the weight of love out of the heart of the Father from eternity. Once he is equipped with this weapon, he will conquer every enemy of My name and, therefore, every enemy of life and truth."

Chapter 108 [The age of technology]

[GEJ.05_108,01] (The Lord) "But in the end there will come a time when the people will achieve a great knowledge and skill in all things and will build all sorts of machines which will perform all human tasks just like living, thinking people and animals; but through this many people will become unemployed, and the stomachs of the poor, jobless people will go hungry. Then the misery of man will increase to an unbelievably high level. Immediately then people will be awakened by Me once again, and they will announce the truth of My name for more than two hundred years. Things will be well for those who then turn towards it, although their number will be only a small one!

[GEJ.05_108,02] However, once the number of the pure and good will have dwindled as in the time of Noah, the earth will again be visited with a universal judgment in which neither people nor animals or plants will be spared. No longer will their lethal, the fire spitting weapons be of any use to the proud people, nor their fortifications and metal roads on which they will move along with the speed of an arrow. For there will come an enemy from the air and destroy all those who have always done evil. This will truly be a time of shopkeepers and moneychangers.

[GEJ.05_108,03] What I did only recently in the temple at Jerusalem to the

money-changers and pigeon-sellers, I shall do on a large scale all over the earth and destroy all the selling and money-changing stalls through the enemy whom I shall send to the earth from the vast expanses of the air like a flash of lightning and with a great thunderous noise. Truly, against that one all the armies of the earth will fight in vain. However, the great, invincible enemy will not harm My few friends but will spare them for a new plant nursery which will produce new and better people.

[GEJ.05_108,04] Do understand this well! But do by no means think that I want it thus and that therefore all this is predestined. Nothing could be further from Me and from you! Yet it will be as it was before the time of Noah. The people will keep putting their worldly knowledge and acquired skills to increasingly evil use and, of their own free will, bring upon themselves and, finally, upon the whole earth, all kinds of judgment out of the depths of My creation. But then I will say along with you, My noble Romans: **VOLENTI NON FIT INIURIA!**

[GEJ.05_108,05] Yes, the people shall indeed have everything in metes and bounds, build their earthly lives in comfort and shall spare their hands from hard work, in order to gain all the more time for the development and ennoblement of their hearts and souls, and shall all immediately be full of joy in My name throughout all their lives; but among them there shall be no suffering or grieving people, except a willful sinner against every well-established order in My name!

[GEJ.05_108,06] But if along with the naturally increasing skill of the people their selfishness, greed and power grab also increase and thus the darkening of the human minds, then naturally bad consequences can also not be avoided! For if you quickly put one foot after the other again and again, the result of this fast procedure cannot be avoided. But whoever hesitates with his foot cannot complain if even a snail overtakes him. Falling from a great height obviously brings death to the body; but if someone knows this from experience and jumps nonetheless from a great height into the depths – what is that called?

[GEJ.05_108,07] Behold, that is blind wantonness, and the terrible consequence of this is not My will, but instead the unchanging law of My eternal order, which cannot be lifted either in a particular place nor even less in general! Or do you think that I should therefore take the destructive heat from the fire so that an idiot who throws himself into the fire should suffer no harm?! Or should I take away from the water what makes it water and that a person can drown in it either through lack of care or by being pushed by someone or by own intent?!"

Chapter 109

[GEJ.05_109,01] (The Lord) :)"Look at the mountains full of forests and shrubs. Behold, these absorb a suitable number of all the nature spirits (electricity, magnetic fluid) compatible with them. Go and deforest all the mountains and you will soon become aware of the most dire consequences. Thereby great masses of free, very crude nature spirits will begin to more and more fill the atmosphere above the whole earth. Since these do not find a suitable abode and sphere of activity, they will begin to cluster in great masses and, driven by their hunger and thirst

(assimilative instinct), cause the worst, all-devastating gales and ruin entire countries to such an extent that in a hundred, often a thousand years nothing will be growing there but here and there a moss plant. Thus there are to this very day on the wide world places extending for many leagues which are as bare of vegetation as the desolate, barren limestone on the shores of the Dead Sea in Lower Palestine into which the river Jordan is flowing.

[GEJ.05_109,02] Well, is that perhaps My will? Oh no! Where men must have freedom of will and freedom of action so that they can become human beings also in spirit, I Myself do not interfere — no matter how foolishly they may act. All I do is allow them to reach, unperturbed, that which they have so eagerly striven for as if their life's happiness depended on it. It does not make any difference to Me whether the consequences are good or bad. What they create they get. Although I know what will happen afterwards, I can — and must — not intervene with My omnipotence; for if I do that, man ceases to be a man. He is then nothing else but an animated machine and can be of no value forever, either for himself or for Me. For he resembles a writer who is not capable of writing any syllable himself, but if he should write nonetheless, a scribe must guide his hand from A to Z; and if he has written an essay in this way, he nonetheless does not understand it. And even if he has written a hundred thousand letters in this way, he is nonetheless just as little a writer himself as the stylus with which he wrote. Just as little the man of this Earth would be a man if the free will was not left thoroughly untouched and likewise his acting.

[GEJ.05_109,03] The will can surely be directed through all sorts of doctrines and laws; but neither a doctrine nor any law can prevent the free will from carrying out what it wants to do. If the will of man wants to adopt a doctrine and a law as the guideline for his actions, he will in any case direct himself accordingly without any inner compulsion; but if he doesn't want this, no power of the world and the heavens can force him — and neither must! For, as I said: Without free will man is no longer a man, but instead purely an animated machine, like the machines that the people will invent with time, which will perform the same artificial tasks that now hardly any person is in a position to do. But such a machine will nonetheless not be a human being, neither according to the form nor even less to the inner freely-working reality; for it has no free will and can therefore never perform any independent action. Whatever the human will has laid in it, it will perform, and never anything else.

[GEJ.05_109,04] But man can, out of himself, do whatever he likes, and no one can prevent him from doing it. Thus, man can do what he likes with the earth that carries and nourishes his body; and only the consequences will teach him whether his will was good or evil.

[GEJ.05_109,05] Therefore every human being has reason and as a consequence of that, intellect. He can become enlightened through doctrine, worldly laws and every kind of experience and then choose spontaneously what is good, right and true and determine his course of action accordingly. With all this he suffers no coercion, since he himself chooses freely what he has recognized as good, right and true.

[GEJ.05_109,06] But we can experience only too tangibly day by day from hundreds of cases that people nonetheless very often spurn all they have recognized as good, just and true mostly out of temporal interests, and act to the contrary. And from this proceeds the fact that the freedom of human will cannot be endangered or restricted

by anything. And so it is very possible that as time goes by people will be able to invent great things and also affect the nature of the Earth, so that in the end it will have to be quite considerably damaged. The consequences of this will certainly not be anything pleasant and will seem to be a certain punishment for the wrongly used will, but not wanted at all by Me, but instead brought forth through the will of man.

[GEJ.05_109,07] If the people want another Deluge, they only have to dig up the mountains and they will open the floodgates of the underground waters! If they want to see the whole Earth in flames, they only have to destroy all the forests, and the spirits of nature (electricity) will multiply so much that the Earth will suddenly be clothed in an ocean of fire and lightning! Would it then be Me who want to destroy the Earth through the fire?! Therefore teach the people to be wise, otherwise they themselves will bring the curse of judgment upon themselves! But I know that it will happen, and nonetheless I cannot and may not act against it through My omnipotence, but only through My teaching – do you understand that?”

Chapter 110

[GEJ.05_110,01] Cyrenius says, “We would certainly have understood it; but this understanding has little of comfort for the people of this Earth! What use then is the best teaching, if the people can fall away from it again in time and then contribute to the destruction of the whole Earth! Yes, if we had, as Your witnesses, at least a thousand years of life and our youngest disciples would then have just as long, that would be enough to keep the teaching pure; but if You Yourself firstly, according to Your rather clear warning, are leaving this Earth bodily and secondly the signs will become rarer – yes, then I do not know who will bear the blame for this if the Earth is totally and utterly destroyed through the pure foolishness of the people! What use is it if they survive a few thousand years from now on, but then nonetheless will obviously be annihilated?!”

[GEJ.05_110,02] I say, “Friend, if in that time you will also not continue to live as coarse matter, as you now live, think and speak, you will nevertheless continue to live eternally as a spirit, very much more clearly aware, stronger and more powerful and you will be the eyes and ears of everything that will then happen and be necessarily allowed by Me; but you will certainly agree with everything and will in addition contribute quite a few elements for the castigation of the people and will approach Me with millions of other spirits very many times to give the Earth a new disposition and form! But I will then always admonish you all to patience and love.

[GEJ.05_110,03] And when on the Earth things begin to become so crazily confused, you in My kingdom will have great joy and say: Well, finally the Lord is allowing the crying injustice of the people on the material Earth to feel His rod! Just think about it, that I have never let there be a lack of people filled with My spirit, not even among the greatest heathens! Not even fifty years ever passed by – and once again men stood there who showed the people the right path! Now I have come Myself as a man onto this Earth which is appointed for a great destiny; after Me men will immediately be sent to the children of the world until the end of the world and will constantly convert many to the true light.

[GEJ.05_110,04] Not a single iota will be lost of this teaching now given you. Yet this will be of little importance to mankind in general which, as long as there is — and must be — matter, will be in constant conflict with the pure spiritual element. However, let nobody be in fear because of it; for there will always be many who are called, but only few elect among them.

[GEJ.05_110,05] Those who will follow the chosen ones, for them the Earth will always have a safe place; but those who are too deaf and blind in their hearts will be always sifted from time to time like the tares from the pure wheat.

[GEJ.05_110,06] The Earth will therefore exist as it existed after Noah, and will bear My brighter children; only the too greatly prevalent filth will be removed from it and come to another institute of purification, of which there is truly no lack in My eternally great kingdom and also of which eternally there will never be a lack. But such beings will never be My children; because for that it is required to recognize Me correctly and love Me above all.

[GEJ.05_110,07] For now I am not speaking as the miracle physician Jesus of Nazareth, but instead as He who has been dwelling within Me from eternity – as the Father full of love and mercy I speak to you and as the only God who says: I am the Alpha and the Omega, the eternal beginning and the endless, eternal final destination of the whole infinity; there is no other God besides Me!"

Chapter 111

[GEJ.05_111,01] (The Lord) "Therefore I tell you all: Whoever will seek, find and recognize Me, and then love Me above all else, and his neighbor as himself with all patience and with all his strength, either here or at least then on the other side, will be My child, that is, My son and My daughter! But whoever will not seek Me, nor find or recognize Me, and therefore will not love Me and will also show a full lack of love towards his fellow man, will never achieve My childhood in all eternity! For My children must be perfect, just as I as their true Father Himself am perfect!

[GEJ.05_111,02] But the children of the world, who later are quite likely going to be purified, will remain inhabitants of those worlds and communities for which they are suitable and in which they were purified. Yet they will never be free to enter the eternal Father's house in the centre of the innermost heaven as are My true children who, together with Me, will be judging the whole of infinity forevermore.

[GEJ.05_111,03] But this Earth will bear many people after the predicted last, great purification, just as it does now; but these future people will be very much better than the present ones and will at all times have My living word.

[GEJ.05_111,04] But when the Earth once, after a for you unthinkable number of years, will have released all its prisoners, it will be transformed in the sea of light of the sun into a spiritual Earth. For the lowest husk and shell which previously accommodated the living spirits and souls is like pumice; although it is no longer

an actual life- element, it is still a heavy and broken organic matter harboring the lowest kind of directed spirits inside itself.

[GEJ.05_111,05] What is one supposed to do with the substrate, if all intelligent life has freed itself from it? Should it float around fully dead in the endless space as a definite burnt-out lump of pumice, devoid of all further purpose? Or should it or could it nonetheless be something in the spheres of the living and perfected spirits of the most varied types? Yes, it should be something; for nothing can exist anywhere in the endless space, which is also My kingdom and My eternal house, as fully dead and purposeless! But in order to speak of a purpose, one must indeed unmistakably speak of a spiritual one, lasting eternally, since there can never be a materially eternal purpose anywhere.

[GEJ.05_111,06] All matter, as something limited spatially and temporally, can only have a temporal purpose. But if such a thing has fully carried out its purpose in a certain period, and if a higher goal in life has been achieved with it as the means, and if it, the matter, as a former vessel, useful and suitable for a certain purpose, has become fragile, loose, holey and thereby fully useless for any further similar purpose – what else should happen then with the lump of pumice?

[GEJ.05_111,07] Look at a bucket by a well! What becomes of it after it has served for many years to draw water? Can it as fully fragile and pitted still be used to draw water? No; therefore it will be taken off and burnt and thereby will fully disintegrate into smoke, air and some ash, which however is likewise disintegrated with time by the humidity of the air into a simple form of air and only then can be serviceable in the disintegrated state of the air as a good basis for the real spiritual being. And even if it is no longer one and the same water pail, nonetheless a highly tender and subtle shell globe structure can be created from it, which can be a carrier of the living water from Me.”

Chapter 112

[GEJ.05_112,01] (The Lord) "That which through men's reasoning happens — or is sure to happen — to the old water-bucket, will also happen in the distant future to the earth as well as to all other worlds, even the primordial central suns. They will become completely spiritual worlds carrying and harboring the blessed spirits.

[GEJ.05_112,02] But such worlds will then not only be inhabited externally, but instead much more internally in all their inner temples of life corresponding similarly to their previous organic, material forms.

[GEJ.05_112,03] Only then will men as perfected spirits learn thoroughly about the inner nature of the worlds that once carried them; and there will be no end to their joy and wonderment over their exceedingly wonderful and complex inner organic structure from the smallest to the largest organs.

[GEJ.05_112,04] The small planets that have no light of their own, such as this earth, its moon, the so-called Venus, Mercury, Mars, Jupiter and Saturn, and still other similar planets belonging to this sun, including the many comets — which

later also become planets carrying human beings, partly through an actual union with a planet already carrying humans, and partly in their own right as matured planets —, all these will disintegrate in the sun, after — by your concepts — eons of time.

[GEJ.05_112,05] The sun and its many companions will dissolve in its central sun [of the local star cluster or 'sun area'] . These central suns, which can be of an enormous age and for which one eon (decillion times decillion) of earth years is what for this earth is one year, will dissolve in the central suns of the galaxies, which suns, in their over-all proportions — to express it in the Arabic way — are, of course, million million [= trillion or 10^{12}] times larger again. These galaxy central suns again will dissolve in the central suns of the super galaxies, which suns are again in the same proportion larger. These central suns of the super galaxies will finally be dissolved in the one primordial central sun whose physical dimensions, by your standards, are truly immeasurable.

[GEJ.05_112,06] But where, then, will these find their final disintegration? In the fire of My will, and out of this final disintegration all the planets will then revert, though spiritually, to their previous order and service and then spiritually continue to exist in all their splendor and greatness and delight.

[GEJ.05_112,07] Of course, you must not imagine all this to happen tomorrow, or the day after tomorrow; but picture in your mind's eye all the grains of sand on the earth and imagine that each is one earth year, and the resulting years would hardly be sufficient to account for the duration of the material Earth. It is impossible to imagine the much longer existence of the sun and, much less, that of one of the central suns of the first order, the central suns of the second order, let alone the for you immeasurable duration of the central suns of the super galaxies, or even of a primordial central sun, — and this all the less because the suns will keep bringing forth new worlds, the central suns new planetary suns and the primordial central suns whole legions of suns of every kind.

[GEJ.05_112,08] But despite such incalculable lengths of time for you of the great worlds its time will one day nonetheless be over and then once again a period of creation will have taken its course and be completed. After that a new period of creation will begin in an endlessly remote region of space of creation. And you will be taking an active part in this, as well as in countless others following it, — but only as My true children.

[GEJ.05_112,09] For whoever does not achieve the childhood of God on the path that is shown, will remain, live and act and walk on his spiritual earth as an indeed complete, sensible and ever-blessed creature and will even visit other neighboring spiritual worlds – yes, he will be able to travel across the whole surface of the globe! – but in all eternity he will go no further, and the need to achieve something higher in an active, living way will not burn in him.

[GEJ.05_112,10] But My children will always be with Me and will think, feel, want and act along with Me as if with one heart! That will be the endlessly great difference between My true children and the creatures blessed with common sense and understanding. Therefore make sure that you will one day be found to be suitable and worthy to be My children!"

Chapter 113

[GEJ.05_113,01] (The Lord) "I tell you, there are countless shell globes in the for you unfathomable space. Every shell globe which, by your standards, is endless since it carries eon times eons of suns and solar universes, is certainly inhabited by countless numbers of human beings. These are either still in their physical body or are already purely spiritual and are, in their own way, usually endowed with a very bright reason and a subtly calculating intellect, often attaining an acuteness which would put you to shame.

[GEJ.05_113,02] Sometimes, these human beings have dream-like notions that somewhere [out there in endless space] there are children of the supreme, everlasting Spirit, and they quite often secretly wish to become My children at any price, but in most cases this is not possible at all. For everything must remain and exist in its own order, just as is the case with man; the various parts and organs of his knee-joint cannot be transformed into the precious eyes of his head, nor the toes of his feet into ears. All parts of the body must remain what they are; and no matter how much the hands may wish also to see, it is of no avail, — soundly and happily they remain blind hands which, nevertheless, receive a more than adequate light through the precious eyes in the head.

[GEJ.05_113,03] There is thus no need for the earth to be a sun to light up its otherwise dark surface, for it does receive sufficient light from the one sun. All parts of man's body, including the eyes and the heart, must be nourished in their own way through the food he eats. But only the purest particles, namely, those which are most closely related to the light, are chosen as food for the eyes. The soul-particles most closely related to love and life assimilate with the vital substance of the heart, and the increasingly coarser particles are passed as suitable nourishment to the various constituent parts of the body. It would lead to dire consequences for the eye if it were to be entered by particles only suitable as nourishment for a bone.

[GEJ.05_113,04] And so it would also be a very bad move in the general great order of Creation if I allowed the created human beings of other worlds to become the very closest children to My heart. Yes, now and then such an admission is possible; but then great purifications and far-reaching provisions and preparations are needed! Those who are most likely to become the recipients of such grace are either souls from this sun or the primary archangels, whose duty it is to rule over whole shell globes and guide and maintain them in the best order, under judgment. But no matter how immensely great they are in every respect, they must here be content to be small, just like I am, and humble themselves in all things.

[GEJ.05_113,05] Even from the central sun of this system, to which this sun also belongs, can souls be transferred onto this Earth to achieve My childhood, as well as from the central sun of our galaxy and that of our super galaxy. But only from the area of the same super galaxy to which this Earth belongs, can other souls come here – not so easily from the universal primordial central sun, because the souls of its necessarily gigantic human beings have far too much substance to be contained in the small body of a man of this Earth.

[GEJ.05_113,06] In some regions of that immense solar world, there are human beings who are so large that their head alone is at least a thousand times larger than this whole earth. However, the weakest among My children is, nevertheless, by virtue of My Spirit within the heart of its soul endlessly mightier than myriads of those gigantic people from the primordial central sun.

[GEJ.05_113,07] Therefore, bear in mind what it means to be a child of the Supreme God, and what an enormous, non judged and inviolable free-will-test is necessary so that the soul can unite with My Spirit within you, — the only way in which you can fully become My children."

Chapter 114

[GEJ.05_114,01] (The Lord) "Certainly it can now be asked with good reason how then precisely this small Earth and its small people came to this honor and mercy, since in the endless space of creation there is an uncountable number of the greatest and most magnificent worlds of light, which would be much more suitable to bear God's children, to feed them and to equip them in the best way with everything that is demanded. The world-sized people of the primordial central sun would be more respectable as children of God than the worms of the dust of this small Earth! According to its outer appearance this question would certainly be nothing or at least not much to refute; but at the inner state of things of life it would even be a type of impossibility.

[GEJ.05_114,02] The organism of every human has its life-nerve close to the center of the heart, a tiny clot, from which all the rest of the bodily organism is animated. The parts of this little cardiac nerve have such a set-up to attract the life-ether from the blood and from the air that is breathed in, so that it firstly remains extremely active for life and then secondly communicates this life activity to the whole organism and thereby animates the whole body in the appropriate way.

[GEJ.05_114,03] If I would like to cut off your foot or your hand, you would continue to live, as you can see in many old soldiers, whose hands, feet, ears and noses were cut off in battle, and who nonetheless still continue to live, even only as a cripple; but the slightest injury to the heart, in which the small main nerve of life is situated, entails immediate physical death.

[GEJ.05_114,04] What applies to the arrangement within the human body and that of the warm-blooded animals applies likewise to the arrangement within the immense space of creation. Taken collectively, the innumerable shell globes represent a gigantic, by your standards infinitely great, man. Within this man, our own shell globe signifies the heart, and this very earth represents the exceedingly minute vital nerve of the whole great man, which is situated not in the centre, but more to the left side, of the heart.

[GEJ.05_114,05] Indeed in the center of the heart there is also a very important nerve system, but it is not the main center of life. It is only a workshop for the intake and maintenance of the nourishment of life from the blood and from the air. From there only the main nerve of life takes it in and fructifies or blesses it, so that it is

now a life-giving substance that is, for the present natural life-span of the soul which could not come into any union at all with the organism of the body without this nerve.

[GEJ.05_114,06] Therefore, the vital nerve in question, situated somewhere in the left side of the heart, is a very unprepossessing- looking, minute wart, similar to the tiny sensory warts on the lower ball of either small toe. Covered only by the epidermis, these sensory warts are the main sensory conductors of the feet, — but who takes notice of them or knows that this is what they are?

[GEJ.05_114,07] If someone physically had the misfortune to lose the little toes of his feet, he would find it difficult to walk – much more difficult than if he had lost his big toes. Who can then stand up and ask: But why have You, oh Lord, laid then the highest efficacy on the smallest thing in Your immeasurable creation?

[GEJ.05_114,08] But then I would ask in return and say: Why is it that the foundation stone often is a thousand times smaller with you people than the whole house which has its main support on exactly the same stone? Why are there then so many lies, but in the kingdom of truth there is actually only one basic truth? Why is the oak such a great tree, and the seed in its fruit, in which are contained countless many oaks of the most enormous size, is as small as a tiniest grain of sand?

[GEJ.05_114,09] My dear little children and now friends, there are many other things in the great creation whose purpose and composition might seem somewhat strange to you if you knew everything in creation. If I now wanted you to make you aware of only a few such eccentricities, you would put your hands above your head and say: No, Lord, that cannot possibly be; for it contradicts too much the pure common sense to a certain degree! In short, you all cannot understand it now; and in order to list even a very small part of them, we would need more millennia than there is sand in the oceans!

[GEJ.05_114,10] But when you will receive My spirit, once I have gone home again, this will then lead you of itself in all truth and you will then no longer need to ask and say: Lord, why this, and why that? The blindfolding will be taken away from your eyes and you will then see in the brightest light what you now hardly imagine at all. Therefore be satisfied for the meantime with what you have now heard! This is only a seed laid in your heart, whose fruit you will harvest then as ripe when the sun of My spirit has risen in you.

[GEJ.05_114,11] Have you understood even a little of what I have just said to you? Be open in your heart and admit it; for from now on I will remain another seven full hours among you! Speak now and tell, where someone is still in the dark, and I will lead him to the light, if not into the fullest light of the spiritual life!”

Chapter 115

[GEJ.05_115,01] Our Mathael finally says one more time, “Lord, those are truly like strong Scythian villages which exist almost as little as not at all, and of which one cannot make any comprehension! You can certainly speak well of Your endlessly

great creation; but we, who do not even really know how great our Earth is, and what form it has, cannot listen to what You have informed us so well or so understandably.

[GEJ.05_115,02] I indeed understood some things in my very vivid imagination, but only as if guessing at something great in a fleeting dream. Yet very many of my companions consider that to be a type of incomprehensible drivel, out of which no natural, no matter how healthy person can ever make head or tail. For in order to be able to understand such things only a little more clearly, we must be very thoroughly familiar with counting and old Egyptian astronomy and be perfectly competent in their great counting system! But since we are lacking the scientific elements almost entirely, such present grandiose explanation of Yours cannot be clear to us in any case.

[GEJ.05_115,03] It is indeed true that You have really spoiled us a little earlier with glimpses of Your great creation; but at least for me there were still a few questions to ask. Now You have announced in more detail namely the material part of Your creation; but that is not of much particular use to us. For it is indeed clear and easy to accept that we cannot possibly fully understand such things, since we are lacking in all the basic elements of comprehension.

[GEJ.05_115,04] In order to understand all this only a little better, we would have to likewise have knowledge of one of the named shell globes and the various forms of the suns and central suns dominating in it. If that were the case, we could then imagine the whole countless many other shell globes and central sun systems, areas and space a little more clearly; but there is a snag even with the single shell globe, not to mention the many others, of which certainly each has quite a different set-up and a very different purpose.

[GEJ.05_115,05] How are things then actually with the planetary suns and further with the stories of the central suns of the solar system, the solar area, space and finally even the primordial central sun, of which the very famous Ptolemy and Julius Caesar, who was also somewhat of an astronomer, never dreamed?"

[GEJ.05_115,06] I say, "My dear Mathael, I notice that you are becoming a bit annoyed, partly because I have now shown you things that you either do not understand at all or understand very little, and partly at yourself, since you, who otherwise have a great erudition in very many things and various very respectable experiences and insight, cannot quite understand very well what I have now said. But look, all that is not quite right of you; for man does not become wise alone from what he hears and immediately fully understands, but instead mostly from what he hears and does not understand!

[GEJ.05_115,07] Whatever someone already understands, no-one will ever think it over again or investigate it; for what one has already, one no longer seeks to gain or to achieve with effort and rests very comfortably on what one already has in hand. But whatever one has not found as yet have, particularly if it is of great value, one certainly seeks with great zeal until one gets at least some of it.

[GEJ.05_115,08] You see, if I would want to make you lazy thinkers in the end, it would be an easy thing for Me to place a shell globe in the air before your eyes, and

you would understand the whole system of a shell globe that we have just been speaking about as easily as that two staters and another two staters certainly make four staters! Since I want to keep you active in your thinking, I showed you something by way of explanation that will rouse you from your sleep."

[GEJ.05_115,09] But I have already told you something about this before which you certainly have not understood very clearly for the very same reason, and so I could now say this to you without counting on the fact that you will fully understand it, but instead that you will think it over many times at good opportunities, particularly on clear starry nights.

[GEJ.05_115,10] But in order to make the thinking just a little easier, I will make you aware of similar events on this Earth. Look at your military institutes and you already more or less have the set-up of a shell globe with its central and original suns! There stands a leader of only ten to thirty soldiers – there stands another, even greater leader, who has more than ten leaders of the first order under his command. The first leader resembles a planetary sun, and the ten to thirty very common soldiers represent the planets which circle a sun. The second, higher leader of the ten abovementioned crews resembles a first central sun of the solar area system around which a number of planetary suns move at varying distances with their often many planets. These planetary suns moving around a great central sun make up a solar area which you have to remember for now in order to be able to understand the following more clearly.

[GEJ.05_115,11] Now we will move on to an army leader of the third class! This once again has some ten leaders of the second class under him and has to direct them and as well to lead them. The commands of this third leader, whom we will name 'captain', are only given to the subordinated cohort leaders, and they then announce them to the smaller crew leaders, and only they then give them to the individual soldiers. We have just spoken about one solar area, and it goes without saying, that there will be several other solar areas which in their turn must have a general even greater leading body.

[GEJ.05_115,12] Let's call the military team under a captain a squadron and imagine now ten to twenty squadrons once again under a higher ruler, who for example is a colonel and usually has command over a legion which mostly consists of ten to twenty squadrons! Such a legion is then already a very considerable force and makes up a very powerful part of a whole army. We can now suitably compare a legion with a sun universe [galaxy]. But as several legions stand in their turn under the orders of a commander, so then the sun universes also stand under an even greater and more powerful central sun, which we, in order to distinguish between it and the previous ones, will call 'central sun of the sun universes'.

[GEJ.05_115,13] But now all the many armies stand under a single monarch, and likewise the numerous sun universes under the general main central primary sun, which naturally must be of a most colossal size, in order to attract to it all the many sun universes likewise the planetary suns their individual planets along with their moons, and to allow them to circle them in wide paths of distances immeasurable for you. Such a true sun monarchy I call with good reason a shell globe.

[GEJ.05_115,14] It is a globe due to its fully round form – but all the planets in it are shells (husks) because they all contain an judged spiritual life, and because in the end this carrier (globe) is itself a universal shell, since in it eons upon eons of suns appear to maintain a certain order as totally enclosed. Tell Me, Mathael, whether you have understood Me now more clearly than before!”

Chapter 116

[GEJ.05_116,01] Mathael says, “I thank You, oh Lord, for this additional explanation; for through it alone I have now received a more or less clear comprehension of a shell globe, and I am quite satisfied with it for now. As far as the countless other similar neighbors in the far space of creation are concerned, they now do not bother me in the least; for I have the opinion that a human spirit will have fully enough with his own for all eternity of eternities.

[GEJ.05_116,02] I will now consider only this small Earth of ours. How long would a person have to work in order to only travel it from point to point across the whole surface over land and water?! I hardly believe that one would manage it in five to six thousand years, in order to be able to say: Now there is no longer any point on the whole wide Earth which my foot has not stood on! If one would calculate the time of serious investigation and at the same time took into account the hours of rest and pleasure necessarily entailed, which truly cannot be left out at the constantly highly edifying observance of Your great miracles, of the heavenly attractively beautiful areas and landscapes here and there, and since one would willingly spend years in a very charming area very often – yes, one would need several thousand years for this Earth alone!

[GEJ.05_116,03] But how long would one remain with this Earth alone then if it was possible for one to see all the countless many inner chambers of this Earth?! Oh, then an entire million of years would surely not be enough, particularly if one could set oneself in a place to observe in the inner great workshops of nature and its spirits, as they principally will exist to their whole development and then transform again into completely different things and forms!

[GEJ.05_116,04] Yes, if one took that also into account, then one would have to deal already alone with this Earth –counting in the Arabian way – much over a thousand million Earth years, naturally as a person limited through time and space in order to be able to then say with a clear conscience: The Earth is very best known to me now from point to point in its being and in all its most various ways from organ to organ!

[GEJ.05_116,05] After the Earth the moon would then have to be observed above all. This would once again take some hundred thousand Earth years in order to become familiar with it totally. Only then the other and often very much greater planets would be in line to be examined and investigated, for which a person would not be able to finish, because they are quite foreign and certainly more miraculous planets than this Earth, due to their great wonder in the end before a huge number of millennia.

[GEJ.05_116,06] Only then one would deal with the great sun with all its countless and greatest wonderfully magnificent regions of light! I think that one would stay there then for an eternity and certainly receive again and again something new to see and to investigate. If one then accepts that its people are somewhat highly beautiful, wise and friendly people, yes, yes, then there would no longer be any talk of proceeding! The whole, great Arabic counting system would truly no longer have any numbers with which one could express the time that one would need for the investigation and testing of the great sun!

[GEJ.05_116,07] Well, then one would only be finished with a small planetary sun! Eons of eons of suns would still remain and among them also the extremely great central suns. Let us stop! Only to become fully familiar with this one shell globe we would need entire eternities! Who would like to and could think of the investigation of a second shell globe?! I have therefore more than enough for eternity with this one and leave the countless many others certainly very willingly to the other higher spirits to investigate! I at least am becoming dizzy when I think of just one!

[GEJ.05_116,08] Oh Lord, Your love is the greatest comfort for me, and I find my way in it; but the size of Your power and wisdom consumes me like the monstrous rage of a whale consumes the tiniest worm which was there and now is no longer! In Your greatness You, oh Lord, are a most terrifying sea of fire; but in Your love You are honey! Therefore I remain with Your love; the greatness of Your power and wisdom however is at least as good as if not there at all for me. For I do not understand it and will never ever understand it; but I understand love, and it strengthens my heart quite blissfully and makes my life pleasant.

[GEJ.05_116,09] I now understand very many and great things; but who will understand them again after me?! But since I see that all these many great things that You, oh Lord, have explained to us must be fully incomprehensible for a thousand times a thousand and once again a thousand times a thousand people, I do not even have a right joy in it, that I now understand such extremely great things very well and have insight, but that I cannot make it understandable to anyone after me, because humanity in general stands at too low a level of spiritual development!

[GEJ.05_116,10] I am certainly guessing that it is not exactly impossible to make the people for the most part recognize You only by Your exterior manifestation that You are a God who has created everything and now maintains everything, and that they will then start to love, fear and worship You; but to make You more descriptive to their crippled concepts seems to me as good as purely impossible.

[GEJ.05_116,11] For wherever one wants to build something, one must indeed have some firm ground; for on a loose sandy ground or even on a swamp one cannot build a strong fortress. Therefore I will in future, both for me as well as for my people, only remain alone with love; whatever this will give me and disclose to me shall be taken in into the area of my wisdom for ever! Am I not right?"

[GEJ.05_117,01] I say, “Certainly – for whoever is in My love is in everything that comes from Me! But from My love alone you will probably have difficulty recognizing Me as what I am! For look, you can love your wife very much and very powerfully as well and vice versa your wife can love you too; but for that neither you nor your wife will be a God!

[GEJ.05_117,02] If you only love Me as a pure, even if very good and rational person, and likewise I you, we can walk together for eons of years and you will just as little recognize and greet Me as a God as I you, who are certainly no God, but instead only a creature of God.

[GEJ.05_117,03] But if you want to recognize Me as what I am before you, I must let you recognize Me as such through word, speech and deed. But if you have truly recognized Me through this and learned to see through My power and wisdom that I am obviously more than a purely good and rational person, only then will your heart sink humbly into the dust before Me and then in such correct humility burn most very actively in all love towards Me; and you will then truly and faithfully find the most living reason to love Me, your God and creator, above all else. But what goes for you also goes for everybody else.

[GEJ.05_117,04] Whoever does not recognize Me as God cannot truly love Me as a God above all! But would you ever have been able to recognize Me as God if you had only ever observed purely human deeds and actions and speech from Me? Certainly not! And would your love for Me have become so powerful if you had not discovered something divine in Me?! But through the fact that I would have seized you simply with all love and affection as a bridegroom his bride, you would have not been able to learn that the spirit of the very highest God lives and works in thought, word and deed in Me, but instead My wisdom and My power have only announced that to you, and therefore it is not quite right if you call My great wisdom and power a most frightening sea of fire and if you are of the opinion that people should never have anything to do with it. Quite the opposite!

[GEJ.05_117,05] The people should seek with all voracity My kingdom in everything and above all. And as they are on the way to becoming My children they should always begin to become more and more at home in their Father’s great house in every sphere and relationship. Thereby they will then grow in true love full of humility, and they will thereby have an ever greater joy filled with all love in their Father, and the Father also in them.

[GEJ.05_117,06] If the people will do and live a true life in and through My wisdom, love and power, then they will also be totally what they should actually be. They will become as My children just as perfect as I Myself am perfect, and will then no longer see My divine wisdom, power and greatness as a terrifying sea of fire. I think that that will now also be clear to you!

[GEJ.05_117,07] Yet I also say to you all that for the meantime you should not teach the peoples everything that I have now shown you. Teach them to recognize God above all, to have a living trust in Him and to love Him above all else! Everything else the Spirit Itself will reveal to them as occasion demands."

Chapter 118

[GEJ.05_118,01] (The Lord) “It is true humanity now lies buried in the deepest night and sleeps the sleep of the dead; all their knowledge is a vain dream, and no-one knows how to advise the other. There is truly a large number of teachers and leaders of all sorts – but of what use are they?! – For they are all just as blind as their followers; if they come to a ditch, leader and followers fall in, and no-one finds the way out of the destructive ditch.

[GEJ.05_118,02] But one must not think that the people do not willingly would trust a correct leader! What can be more desirable to a blind man than a seeing guide, and then all the more so if the guide can say to the blind man with a good and really true conscience: Friend, it is true that you are still blind; but if you follow me loyally and faithfully, you shall soon be able to see yourself! And if then the blind man sadly walks with the seeing guide and in a short time his eyes begin to perceive a not insignificant shimmer of daylight – how will his heart begin to swell up in all joy!

[GEJ.05_118,03] Oh, I tell you, it is not as difficult at all as you think to become a correct guide to a blind man who truly needs the light! This business only becomes difficult when the blind man who is to be led is possessed by a madness which causes ghost light, so that he thinks himself to be a guide. Such blind people are our Pharisees and scribes; nor are the various priests of the heathens left out. But what can be done here? A short example should describe this relationship, and what is to be done, in more detail!

[GEJ.05_118,04] A general went into battle with his army against a very annoying, evil neighboring prince, who had equipped and strengthened his kingdom with many fortresses and strong castles very well and filled them all with warriors and all sorts of weapons of war. When the general began to near the borders of the enemy lands with his army, his senior officers and subaltern leaders said to him: Lord, we will all achieve nothing or only very little there; for the enemy has fortified himself very intriguingly, armed to the teeth, and we will not achieve anything against him with all our great army and will be destroyed to the last man in his land! Therefore it would indeed be more sensible to completely give up this campaign and wait for a more opportune time!

[GEJ.05_118,05] At this the great general answered: With him the time will never be more advantageous, and all the many warnings have always fallen on his deaf ears and on his heart. So it is necessary to show him with an armed hand that he is not alone the person who can take all the goods of the Earth into his own possession. He has indeed built a large number of fortresses and castles in his land and armed them to the teeth; alone they do not concern us at all! We will penetrate into the land where there are no fortresses or castles, turn his people who are highly unsatisfied with him with little effort to support us, give them light and wise laws, and he shall then see what use all his fortresses and castles are to him. But if he attacks us, we, who are armed in the best way from head to the little toe and know very well how to use a sword, lance, arrow or spear, will annihilate him down to the last warrior with our great superiority and through our courage and through our acknowledged great skill in using weapons!

[GEJ.05_118,06] When the subaltern-generals learned of such a wise plan of attack from their general, they did not only understand the very praise-worthy insight that things would certainly go the best for them, but instead also gained the courage for war and the full conviction of certain success of their war plan. They came to the border of their enemy's lands, where there were no fortresses or castles, and thus penetrated into the land without a blow of the sword. The people streamed out towards them with white flags in piles and greeted them as their saviors of their lives.

[GEJ.05_118,07] When the warriors of the tyrant saw this from their castles, how all the people constantly began more and more to gather around the foreign army, they began to consult very seriously about what was now to be done. The tyrant ordered them to sacrifice everything in order to drive the enemy out of the land; but his generals said to him: It is too late! What use are our fortresses and castles?! The enemy has taken over all the people and therefore already has an enormous power. Our battle against them would be like one man against a thousand. We have been totally vanquished, and our fortresses and castles are of no use to us any longer; for the strongest castle is the people, and this is in the hands of the enemy. Therefore there is nothing left for us to do than to surrender quite respectfully! The tyrant certainly wrinkled his nose quite appallingly; but what could he do?! In the end he had to follow the advice of his generals.

[GEJ.05_118,08] You see, you all also do the same thing as clever spreaders of My religion! Let the temples stand and the many priests' houses; only concentrate on the people! Once they are on your side, which requires little effort, then the old temples of idols will soon lose all their attraction and collapse of their own accord. And their servants will cross over to you, from their own initiative and forced, and accept the new teaching and begin to act and work with it.

[GEJ.05_118,09] And you, Mathael, will also hopefully have become clever enough from this to be able to see that the spread of this teaching of Mine is not really as difficult if one only begin to spread it cleverly enough; but if one seizes it somewhat ungracefully, then the effect will resemble the seizing! Have you, and all of you, understood and comprehended that now?"

Chapter 119

[GEJ.05_119,01] Mathael says, "Yes, Lord and my God, now everything is very clear, as clear as it is that one must believe in a God before one can love him! But the faith must not be a blind one, but instead it must be full of light, that means that one must see who and what a God is. One must have a clear and sensible comprehension of His wisdom, power and greatness and endurance, in order to then be able to go over into full love for the accepted God.

[GEJ.05_119,02] This is certainly not easy for a person who has been captured by all sorts of mistakes through and through; but if one has a true light oneself, then one can also shed a true light soon on those in need of light. It is of course quite another thing to learn something from someone who understands this thing that he teaches in the very best way from the deepest basis, than from someone who

appears to be and has overheard some things about the issue, but in the end basically understands as teacher as little of the subject as his disciple.

[GEJ.05_119,03] The teacher with deep knowledge will make the subject easier to understand with little effort using all sorts of suitable and well-corresponding images and comparisons, while the pseudo-teacher, in order to appear all the more wise, only makes every effort to clothe the subject that is to be taught in such dark and mysterious phrases that the disciple is then a good ten times more confused after the lesson than he was before.

[GEJ.05_119,04] I imagine things like this: The true expert teacher meets his disciple like someone who, with a great, closed lantern in the darkest night, wants to proceed in the desert exactly in a night in order not to have to suffer the great torture of heat in the day. The traveler then asks the leader immediately with the closed lantern: How will we manage in the desert without a light? Our camels and packhorses will become perplexed in such darkness and will not be moved a step further!

[GEJ.05_119,05] But then the correct leader says: Do not worry about it! You see, there is a light in this lantern which is still closed, which, as soon as I open the door of the lantern, immediately will spread a rising sun over the whole desert! None of our beasts of burden will be perplexed!

[GEJ.05_119,06] And so the journey is begun with the best trust. At the beginning of the journey the leader opens up only a very small window of his miraculous lantern and immediately so much light comes out that already all the stumbling blocks could be avoided very well on the way. Then the traveler thinks: Yes, with such a light it is good to travel, and the desert will present us with no problems!

[GEJ.05_119,07] But how surprised will the traveler be when the guide opens all the little windows of the great lantern and a veritable sunlight spreads out in an instant over the whole desert, so that even the wild and vicious animals that wait here and there for a good prey take to the most gleeful flight and the peaceful birds of the sky wake up and begin to sing their cheerful little songs, as if in seriousness the sun itself had risen! That would be the light of the true guide!

[GEJ.05_119,08] But now comes the pseudo-guide with a true night-light in the hand and says to the one who want to travel: Come and let us move through the desert! The man wanting to travel says: Will we be able to make it in the pitch-dark night with this light of yours? And the guide speaks with a mystical pathos: Friend, indeed my little lamp seems to shine out only a very weak shimmer; but it is a magical light with which one can manage extremely well even in a much darker night!

[GEJ.05_119,09] The journey begins. The camels all become perplexed every moment and do not want to go on; for with such enlightenment their eyes only become all the more hazy, so that they then cannot see anything more. They lie down and cannot be moved on at any price.

[GEJ.05_119,10] Then the traveler speaks: But I knew right from the start that it would not be possible to cross even the smallest desert with such a little light! What shall we do now? We are really on a miserable path now! The guide, who is secretly

very puzzled, says once again very gravely: The animals are tired and have sensed wild beasts – even at a great distance – and will go no further for our best! The traveler says: But what if the wild animals smell us out and pay us a much undesired visit in such a night? Then the secretly much more worried guide reassures the worried traveler: Oh in such a night we are safe from this; for it has never been experienced that ever a traveler in such a night was bothered by wild animals! – Luckily, particularly at the beginning of the desert, no such animal comes into sight. And so guide and traveler wait for the coming of day and comfort one another until then as well as they can.

[GEJ.05_119,11] Likewise it seems to me is the spiritual leadership, which is undertaken by a pseudo-guide. In the desert and in the night of this earthly life, where teacher and student see nothing at the same time, even the teacher who appears to be wise comforts his student by saying that one day all the secret things will be revealed on the other side. But at the same time the 'wise' teacher fears the death of his body much more than his inexperienced student; for the student has at least a blind dream-like faith, while his wise-seeming teacher lost it a long time ago."

Chapter 120

[GEJ.05_120,01] (Mathael) "I now believe with a firm conviction that we will not have to make too great an effort to spread this purely divine doctrine of Yours, and we rulers and earthly authorities certainly not; but there is quite another question which seems to me to be highly important, and that is how this religion can be maintained purely for humanity and without any additions or removals made by the people. For there are now many of us who have kept this new religion not only for us, but instead also for our very many brothers and sisters and seek to spread it with all enthusiasm! But already we will announce perhaps in some parts this truest and purest gospel in different ways to the people, which already lies in the nature of things.

[GEJ.05_120,02] For one will have to talk very differently to the Jews, differently to the Greeks and Romans and with the Persians, Indians, Egyptians and even with the Scythians, because each one is animated with quite different basic knowledge. Obviously all sorts of confusion will happen thereby and also all sorts of shades will appear. If then after a couple of centuries the people of the most different nations compare among one another the religion that they have received from us, which will obviously be recorded in writing by many – will they look similar at all?! Or will the Jews not soon say: We alone have the totally pure and true religion! And the Greeks will reply: No, we have the only true religion, as it came from the mouth of the Lord! And will the Romans not claim the same thing, and again the Armenians too?! I would like to hope that they will not be too far from each other in the basics; but in particulars some powerful variants, rifts and folds will appear here and there due to the perfectly free will of the people!

[GEJ.05_120,03] If that were to be expected with some certainty, according to my freely not authoritative opinion some precaution would have to be made, so that in the end this magnificent religion will not become a complete chaos, of which no-one would be able to make head nor tail. What is Your opinion, oh Lord?"

[GEJ.05_120,04] I say, “My dear friend, although your concern comes from your very honestly worried heart, I must nonetheless make the comment that this precaution is a little too early! You can accept in advance as quite certain that this religion will not remain as pure as it has now come to you from My mouth among all the nations in later days.

[GEJ.05_120,05] Even very soon after us a large number of written gospels will come into being, of which each will claim to contain the pure truth and of which each will not resemble at all the next written gospel, claiming the same thing. Yes, something much more adverse will happen: The prince of lies who works against Me will also come and will even do great, although false signs! He will place the terrible seeds of all sorts of weeds in the field in which I have sown only the purest seeds, in order to strangle the noble wheat.

[GEJ.05_120,06] But all that will not make any entry into My true and purest religion; for that word that has been spoken to you here by Me will not be told on and discussed by you either, and you yourselves will not serve My words to the letter, which is also not necessary at all any more. But the inner spirit will nonetheless remain.

[GEJ.05_120,07] Whoever will believe in Me and be baptized in My name in water and in the spirit will receive My spirit as well and then walk in the light of the purest truth for all time and eternally. With this then also this religion will be found again as if anew in all its purity. But whoever does not penetrate to such a mercy will in any case never see or understand the pure light of the eternal truth of My teachings and it will be all the same to him no matter what he stuffs his spiritual stomach full with.

[GEJ.05_120,08] Believe Me! And if someone possessed every word literally just as I have said, but had not received the spirit for this, in order to then penetrate into the depths through it, where light, power and life walk in My words, My words would be of as little use to him as the long prayers of the Pharisees to anyone!

[GEJ.05_120,09] But if someone has absorbed the spirit of My words, he does not need the letter any longer. But whoever has the spirit, also has the pure teachings. But I will remain in the spirit with My ever only few, yet true believers until the end of time for this Earth. And so, friend Mathael, it has already been provided for that My teaching will be maintained ever very purely!”

Chapter 121

[GEJ.05_121,01] (The Lord) “Whatever it is necessary for the normal person to know and to believe is in any case recorded – look over there - at My bidding by My two scribes (Matthew and John. *J. Lorber*). He who will accept it and act accordingly will press onward to receive My Spirit. Having that, he needs nothing further.

[GEJ.05_121,02] But if after what he has learnt he remains lukewarm and unwilling to act accordingly, he will indeed have the letter as it is recorded by My two scribes, and as it was recorded by Raphael for you and some others; but he will never reach the spirit that rests hidden deeply within the letter.

[GEJ.05_121,03] It will not benefit anyone merely to exclaim, full of faith: 'Lord, Lord!', for such followers will always stand before Me as beings who do not know Me and whom I do not recognize.

[GEJ.05_121,04] I tell you for all eternity as a truth from God: Unless a man becomes fully active according to My teaching, but instead is merely a hearer who occasionally admires and praises it, he will not receive My Spirit, and My whole teaching is of little or no benefit to him. For when he has shed his body and become a naked soul, he will know as little of Me and My teaching as if he had never heard a syllable about it on the earth, which is quite a natural phenomenon."

[GEJ.05_121,05] If, for example, someone has heard even many things spoken about the great imperial city of Rome, also knows the way there and also has the means and the opportunity to travel there in order to see the great city at leisure and to get to know everything in it – yes, he is even often encouraged to undertake such a journey many times by his friends who have already been in Rome! Alone, he firstly never has the right time to do it, then he is too lazy and shies away from the possible difficulties of the journey that could occur and in the end he says: Ah, why should I go to Rome then? My friends have in any case already described this great city to me in such detail that I can see it already in my imagination as well as if I had already been in Rome myself many times!

[GEJ.05_121,06] Our man imagines this very well. But if we allow him today to present a very faithful picture of the city of Rome however without a title of what it is and represents – and our man who pretends to know the city of Rome entirely will look at the image just as an ox looks at a very new unfamiliar gate! And if we let him guess for years, he will nonetheless never be able to say with full and convincing certainty that this is a successful image of the city of Rome!

[GEJ.05_121,07] But I say in addition: Let us allow this person to really come to Rome quite accidentally – but alone, and so that no-one in Rome would actually tell him that he was in Rome, but instead in another very different city – in the end he would believe it himself and thereby not see the whole forest for the trees!

[GEJ.05_121,08] Accordingly it is not necessary at all that the person creates some knowledge of anything through hearsay or through reading of all sorts of descriptions. All this knowledge remains mute and without any value for life, if it is not brought into some connection with the life of the soul through some activity.

[GEJ.05_121,09] If that person, if he has heard very many strange things about the city of Rome, then sets out on his journey and then also really travels there and has a look at everything there, he will then have the full truth most deeply stamped into his soul and will never be able to imagine Rome in any other way than how he saw this city himself.

[GEJ.05_121,10] But if he had never seen Rome himself, his imagination of the form of the city of Rome would also have differed in the greatest way in its new and changed account; one fantastical image would have replaced the other, and that would continue until he in the end would no longer be in a position to imagine any even somewhat durable idea of the city.

[GEJ.05_121,11] But once he has, as we said, seen Rome himself, hundreds of gossipers may come to him and make very new and strange descriptions of the form of the city of Rome, and he will only laugh at them and only become annoyed at times at the presumptuousness some dawdlers and idle strollers who want to gain some fame, and would most gleefully show them the door; for in him now lives the true image of Rome in actuality and cannot be replaced by any other, simply created imagination.

[GEJ.05_121,12] But how can this be possible now? Because through his effort and work he has filled his living soul and not only simply his brain with the full truth! He has accordingly accepted the true spirit of things into his soul; the faithful image now lives in him and cannot be killed or destroyed any longer by any false image, because it has become a true image of life.

[GEJ.05_121,13] But like this parable very clearly shows the difference between the deceptive appearance and the full truth in every aspect and respect, from which everyone can also see very easily and thoroughly that even a very correct description of Rome nonetheless leaves the actual conviction far behind because the image called forth through this is still only an imagined one and can be very easily driven out by another, differently justified one, because it has not become any living image in the soul - likewise and exactly so are things with My teaching."

Chapter 122

[GEJ.05_122,01] (The Lord) "You may record for all time of time word by word with iron symbols so that no iota is lost, and you can also preach it and read it out to all peoples, and all peoples should call out at the top of their voices: Ah, look there, that is a very superb lesson and is worthy of God's mouth!, but nonetheless no-one will put their hand into action and become active fully according to their principles and demands – then is this so purely preserved religion of Mine of any use to anyone? I tell you: it is of no use at all! Or what use is some medicine to someone who is sick if he does not take it and use it according to the directions of the well-experienced doctor?!

[GEJ.05_122,02] (The Lord): "But someone who, knowing only little of My teaching, immediately acts accordingly will obviously derive a greater and more vital benefit from it than the other who, while talking reverently of Me and My teaching, can never decide to act accordingly. The former will act according to what little he has heard and thereby enliven it in his soul, and the little grain of seed will soon be followed by a great harvest out of the living spirit, which no evil power will be able to destroy. However, the latter who praises and faithfully preserves My teaching will, plagued by spiritual hunger, occupy himself also with every other teaching; but in spite of this, he will die of spiritual hunger. Will his soul recognize Me in the beyond if here it has not adopted the true spirit of My words in the fullness of truth by its actions?

[GEJ.05_122,03] Presuming all a person knew of My teaching were that he should love God above all and his fellowman as himself, and he thought quite seriously by himself: 'Look, this is a good precept: There must exist a supreme Deity Who, to judge by all that It has created, lives and moves as very good and exceedingly

wise. It therefore behooves us to respect, esteem, and honor and love this exceedingly good, wise and almighty Being more than anything else in the world. My fellowman is a man just as I am and was put into the world with the same rights by the Creator. Therefore, he must not be disparaged, on the contrary, reason tells me to do for him what I do for myself because by disparaging him I disparage also myself, for I am also only a man. I recognize this as a highest principle of life which, for the time being, I intend to apply with all severity to myself.'

[GEJ.05_122,04] This the man puts into action. Moreover, he tries to influence those around him, partly through his own example and partly through his very simple and unpretentious precept, thus turning his household into a good example of true and devout human beings. And what, briefly, is the result of this most laudable attitude? The people live in peace. No one tries to assume a superiority over another. The wise endeavours with earnest patience and love to elevate the unwise to his own level; and he draws his attention to all the wonders in creation known to him and is happy when he has been able to give strength to the weaker person.

[GEJ.05_122,05] But because such a thing actually happens in reality, it is absorbed into the life of the soul. Thereby the soul obviously becomes more and more active and gains in vitality."

Chapter 123

[GEJ.05_123,01] (The Lord:) "The more activity there is in the soul, the lighter it becomes within it; for fire is the primary element of the life of the soul. The mightier this element sets to work, the more light it spreads in and out of itself. Therefore, the more fire there is in the life of the soul, the more life-light it develops. With this inner life-light the soul then begins more and more to penetrate and understand the innermost secrets of life.

[GEJ.05_123,02] This deeper insight and understanding lend new courage to the soul so that it will love and adore God even more, and this love is already the first spark of the Divine Spirit within the soul. It grows and increases mightily, and soon the soul unites completely with the Spirit of God and is then led through the Spirit of God into all truth and wisdom.

[GEJ.05_123,03] Let us presume a man had attained to all this wisdom in the way I have been preaching and demonstrating to you continually for days. Tell Me, was this because that man had received all the words I had spoken to you exactly and unchanged to the jot? Oh no! He had learned of nothing else but the two commandments of love; only the exact, painstaking, actual compliance with the same gave him everything else.

[GEJ.05_123,04] There are some amongst you who, although I have demonstrated the matter very clearly, are asking in their mind: 'Well, how can the soul attain to such wisdom by complying with the two commandments?' And I tell you: Because the soul has been so organized from the beginning!

[GEJ.05_123,05] How does a grape ripen and become full of sweetness and spirit — seeing that it is only a simple, natural plant? This is accomplished by the light and

the warmth of the sun. Through the light and through the warmth the nature spirits in the vine become increasingly more active. As they become more and more active and there is more friction between them, they become increasingly more fiery and shining in themselves. And this constant increase in their brightness and luminescence brings about an obvious increase in their mutual specific intelligence; the brighter their intelligence becomes, the more they recognize each other as belonging to one and the same order and, seizing each other, begin to organize themselves and unite. Once this has been fully accomplished, the grape has become ripe and edible.

[GEJ.05_123,06] Once the juice has been gathered and well stored in a recipient, its well-ordered natural spirits now will no longer tolerate any foreign element which contains in itself natural spirits of a very different order, which would disturb the accepted good order of the settled natural spirits of the grape juice. As soon as something foreign which belongs to another order enters the young wine, it brews and ferments until the foreign body has been thrown out or has fully been assimilated into its order. Once that has happened, only then the inner light and the inner warmth of the spirit awakes from the good order of all the natural spirits of the grape juice which has become pure, and through the previously yet very impure young wine a spiritually stronger and purer wine has matured.

[GEJ.05_123,07] So all this is an effect of the sun, that is, its light and its warmth. And likewise it is the same with a person and his soul! If he can put his soul into an ever greater activity through the observance of a law of the highest divine order, it will become brighter and warmer in all the areas of his life. It will then recognize itself ever brighter and more purely and likewise the divine power that flows into it ever more and more and also pulls it into an ever higher life.

[GEJ.05_123,08] But if it recognizes this power, it also recognizes God, from whom this power comes. But if it must necessarily recognize this, it must also love God ever more and more. With this love it then expels everything that is foreign out of its ever purer and more perfect order of life and becomes ever more one with the order of the Divine spirit in it; as this is certainly so, it is a foregone conclusion that a soul thus permeated by the Divine Spirit must gain in strength and power and infallibly become a true child of the Most High.

[GEJ.05_123,09] When such a soul then finally leaves the body and reaches the great Beyond endowed with the most perfected consciousness, it will certainly also immediately recognize God, since it has already become fully one with Him here and brought Him to the fullest and clearest consciousness in itself, and this is for the tangible reason that the eternally certainly very clearest consciousness of the spirit of God has become in a certain way the brightest and most united consciousness of the soul.”

Chapter 124

[GEJ.05_124,01] (The Lord) “But if that is all so and cannot ever be otherwise, how petty your concerns seem about keeping pure a word that has been given to you! Only very little of that is necessary for a person, only a smallest mustard grain; if he plants it in the earth of life of his heart and then takes care of it arduously and

actively, a tree will grow from it, under whose branches even the birds of the sky will make their home.

[GEJ.05_124,02] Have the Pharisees not kept the books of Moses and the Prophets in their purity to a jot?! But what use is this to them? They are still ravening wolves walking about in sheep's clothing and seeking to ravage the peaceful pastures of the lambs.

[GEJ.05_124,03] I tell you all: Everything external, even if pure in itself, kills; only the spirit is alive and quickens everything it permeates. You will therefore summarize My teaching very briefly and easily, in as far as it is necessary for mankind. Whoever will act accordingly will, proportionately to his activity, awaken the spirit out of God within him. This will enliven the soul in the light and fire of all truth, and the soul will be guided into all truth and wisdom out of God and will clearly, in and by itself, experience what I have shown you, and inexpressibly more.

[GEJ.05_124,04] Just consider now that I wanted to most wonderfully reveal My whole creation very analytically from the greatest thing to the smallest, so that I would call many thousand of My angels and order them to write down everything in the way that is possible for them, at lightning speed! Firstly we would need so much of the white parchment that truly there would not be enough space on the whole planet; but secondly, if all the endlessly many skins had been covered in tiny writing, tell Me, how far would you come with reading all these scripts to the end! I now hope that you are beginning to see your foolishness a little!

[GEJ.05_124,05] Go to Memphis, to Thebes, to Carnac and to Alexandria! Everywhere you will find libraries, all the most genuine and correct; but I guarantee you that nobody is capable of reading everything through even in five hundred years! You would truly need the age of Methuselah in order to scan all the scriptures and signs just once! And what's his benefit after making such most amazing effort? You would finally quite purely forget what had been read from day to day, yes, in the end, if you were really confused, from hour to hour and from minute to minute and not gain the smallest advantage for his life.

[GEJ.05_124,06] Now do you remember what sort of very different path I want to show you with this teaching of Mine, so that in the shortest time, if one only truly wants it, one can reach all wisdom of heaven?!

[GEJ.05_124,07] I am this way, and the truth and the life. Whoever has truly accepted Me into his soul with love, but not only simply in faith according to the words he has heard, but instead perfectly in deed, to him I will always come in spirit and will reveal Myself to him and will illuminate him like a bright rising sun illuminates the previously dark fields of the Earth.

[GEJ.05_124,08] With one inner spiritual glance he will grasp in its depth more than he could have done through reading in a million years, provided a man could live that long.

[GEJ.05_124,09] You yourselves have now heard and seen some things for several days, which I have performed constantly teaching and acting among you, whereby your souls were awakened, and in your hearts love, faith and full trust have entered;

however, if you were to leave it at that, your souls would truly gain very little and your cognition and knowledge would remain at their present level.

[GEJ.05_124,10] You must from now on become independent according to My teaching, then your soul will become more alive and full of light. Only then will My spirit take up residence in your souls and will lead you into all wisdom.

[GEJ.05_124,11] The new school of true life also consist of this and the only true recognition of God and of oneself, and therefore My teaching is called a true gospel, because it teaches man to go on the only correct and true path to achieving true, eternal life and to achieve the only true love and wisdom from God.

[GEJ.05_124,12] The precepts are indeed few and, written in a book, can be read in a few hours by anyone who can read. However, the most eager reading alone will benefit a person only insofar as he will have acquainted himself with the external aspect of My teaching — which, of course, must be done first of all.

[GEJ.05_124,13] For this action is like the necessary first step on a journey; for if I should travel from here to Damascus, but never make the first step, then it goes without saying that I cannot take the second step and the many future ones even less so, which should bring Me to Damascus. But if I take the first step even very firmly and then the second, third and fourth, that is no use to Me at all if I then stop and find it of too much effort to continue the steps until I have reached Damascus.

[GEJ.05_124,14] I have now shown you all very most clearly what you have to do, in order to truly reach eternal life and all its righteousness. Therefore act accordingly and My promise will come to fulfillment in you all; for of all the things revealed to you so far, what I have just now told you and revealed is indeed the greatest and is of the highest importance for your life."

[GEJ.05_124,15] I have shown you and revealed to you very many miracles of My creation, and you have learnt extremely much from Me; but you now know only that which you have heard and what you have seen. Nevertheless you do not know anything further. But with the present revelation I have shown you very exactly and tangibly clearly what you and everyone have to do in order to reach the unlimited self-view of all the miracles of the endless great creation of God, which then cannot pass away, but which will last for eternity."

Chapter 125

[GEJ.05_125,01] (The Lord) "So then do act accordingly; make every effort and check everything to see whether you have forgotten something, so that in the end you will not have to say: Look here, I have now done everything for a full ten or twenty years that the new teaching directed me to do, yet I am still in the same spot and feel within me no special enlightenment or a so-called eternal life! What is still lacking?

[GEJ.05_125,02] That is why I tell you: Check very carefully to see whether some strong thoughts of worldly advantage have not assailed your heart, whether temporal arrogance, a certain too extreme thriftiness – a younger sister of avarice –

ambition, sense of judgment, bossiness, salaciousness and the like have not captured your heart and thereby also your soul! As long as that is the case for one or another, he will not attain to the promise, that is, to its complete fulfillment for him.

[GEJ.05_125,03] Look at the cider and the pure wine in a keg or a skin, full of spirit. As long as the cider contains coarse and foreign particles, it will ferment and not achieve any purity; but as soon as these are eliminated, it becomes more and more quiet in the keg and the cider clears and becomes pure wine, full of spirit.

[GEJ.05_125,04] Many a person is not far from attaining to the Kingdom of God within his soul, yet if he does not examine himself to see whether something material still clings to his soul, he will not succeed. On closer self-searching he may find that he is still very touchy and easily hurt by some trifle.

[GEJ.05_125,05] Someone says: 'Well, is a man not meant to have a sense of honor at all?' Oh yes, say I, man can indeed have a sense of honor, but it must be of the noblest kind. If a man who is still weak in his spirit offends you, do not be angry but go and tell him: 'Friend, there is nothing with which you can offend me, for I love you and all people. I bless those who curse me, and to those who do evil to me I do good to the best of my ability. But it is not decent for one man to offend another; therefore, leave that be in future for the sake of your own salvation. With your increasing tendency to offend, you could one day run into one who would really take offence and cause you great trouble; for that you would then only have to blame yourself.'

[GEJ.05_125,06] If you speak thus with someone who has offended you, without the least grudge in your hearts, you have then completely justified the noble and divine sense of honor in your heart. But if you do not notice even a tiny type of small grudge in yourself and are bitter and unfriendly to people, that is another consequence of a small arrogance hidden in your soul, which alone is sufficient enough to prevent the union of your souls with My spirit of light in you.

[GEJ.05_125,07] Or one and the same poor man demands from you several times some considerable alms. You have it indeed, and could give the poor man a thousand times over what you have already given him; but his particular brazenness embitters you and you show him the door and tell him not to accost you so often expecting an alm whenever he asks for it

[GEJ.05_125,08] Well, look, that is indeed a very reasonable speech for a man of the world, and such a small reprimand does the beggar some good; but he who meets the poor in this way is nowhere near mature enough to enter My kingdom, where I allow My sun to rise and set every day on good and evil people and for the good of all creatures.

[GEJ.05_125,09] The same beam that illuminates the golden palace of the kings and purifies, matures and greatly sweetens the noblest of all juices in the vine, also shines on puddles and cloacae and is not annoyed by the croaking of frogs and the chirping of the grasshoppers. Such restraint reveals some stinginess. Such stinginess and great restraint are not far removed from avarice and cloud the living cider of the soul. As long as this continues to happen, the soul is not turned into a pure wine of life, full of spirit.

[GEJ.05_125,10] But he who has the means and enjoys giving, not reproaching the poor because he has several times given him a small handout, is in this respect well able to enter My Kingdom, provided he is not aware of some other minor fault within his soul.

[GEJ.05_125,11] Therefore, I tell you: Do always examine yourselves carefully in everything and advance to that level of life on which you will clearly and actively become aware that you are rid of all worldly dross.”

Chapter 126

[GEJ.05_126,01] (The Lord) Yes, another of you says secretly, it would all be fine with the self-check; but from where can we get the ever correct measure of pure feeling and knowledge? The person grows from the cradle into the traditional feelings and finds all actions right which are in harmony with such feelings; yes, if he acted against them he would think to have committed a sin.

[GEJ.05_126,02] Let us assume a people considers thrift a recommended and praised main custom which says: Whoever saves in youth and maturity, must not suffer want in old age, and whoever does not work or save shall also not eat!

[GEJ.05_126,03] My dear friends! These basic principles, praiseworthy in themselves, are very well known to Me. They can and should exist and be maintained wherever a nation lives in communities, but only ever in the noblest sense. But in order that it should exist among human society only in such a sense and never be downplayed or exaggerated, a durable and very reliable regulator must be placed at their side. But what is to be the regulator? Nothing and no-one other than alone the true and pure neighborly love, whose wise first principle must be to do, from the heart, to the fellowman all that one would reasonably and wisely wish the other to do to one.

[GEJ.05_126,04] Whoever considers this principle will soon become aware that this principle like no other will encourage all other people to a certain industriousness and also to the true and noble thrift; for if it is unpleasant for me that another one is lazy alongside my activity, I should not be lazy by his side!

[GEJ.05_126,05] If everyone does this out of true, noble neighborly love, there will soon be very few in a community whom one can call ‘poor’. Apart from the lame, the infirm, the blind, the deaf and leprous, there will be few others who will be a burden to a community; but these should indeed then be cared for courteously with the friendliest heart.

[GEJ.05_126,06] Then a community will have one or even several teachers who do not have time to earn their living with the work of their hands. These should then be cared for by the community, so that they will not need to spend their time determined for the teaching of your children and yourselves with work in the fields! That is also an act of particular love for one’s neighbor, which is high on the list. For

he who provides you most actively with spiritual and thereby the truest treasures of life, you should not allow him to suffer want in his physical sphere.

[GEJ.05_126,07] But whoever has such grace from Me and has been called to be a teacher of the people in My name, should consider that he has received grace from Me for free and therefore should not allow himself to be paid a reward for spreading it to others! A genuine teacher will pass on what he has received for free from Me also free of charge. But those who it was shared with should then out of true love for Me indeed take the teacher that I have sent to them with all love of their own initiative and not allow him to be in need in any way; for it goes of course without saying that what they do to a messenger from Me will be seen as if they had done the same onto Me Myself!

[GEJ.05_126,08] But what they do, they should always do with great joy, so that the heart of the teacher will not become sad about the hardness of the hearts of the community members, and he should see with a joyful heart how My word from his mouth immediately begins to bear the noblest fruit of the true, inner life.

[GEJ.05_126,09] You now see that the true, noble and – let's say – sensible love for one's neighbor is the very most reliable goal to keep in sight for this earthly life, in order to investigate whether and how pure it is in the soul. Therefore use it above all, and you will soon reap the most blessed fruits for the barns of eternal life in the light of My spirit within you! What do you think now, Mathael, as regards the pure maintenance of this teaching of Mine that you have now received? Is it to be kept pure by all people until the end of time, or not?"

[GEJ.05_126,10] Mathael says, quite moved by the truth of My words, "Lord, just a short rest and I will thank You also with my tongue for this too greatly important revelation and guide to all of my thoughts! Yes, this praise must be spoken out loud! But now my heart is still too moved and contrite, therefore just allow my soul a little rest, oh Lord, You eternally most wise!"

Chapter 127

[GEJ.05_127,01] After a while our Mathael had gathered himself again and wanted to begin to declare to Me a very great dithyrambic praise.

[GEJ.05_127,02] But I said to him: "Friend, what you want to say here openly I have known for a long time from Alpha to Omega; therefore, you may well leave that be! • I am not in favor of such profuse eulogies. The eulogy most pleasing to Me is that you love Me truly in the living depth of your heart.

[GEJ.05_127,03] Once you are with your people, you can praise Me in great exaltation and I shall reward you with many gifts of grace for the heart, the soul and the spirit. But this is unnecessary here before Me, all the more so because all those present recognize Me, too, and, like you, do honor to Me.

[GEJ.05_127,04] Believe Me: Since Noah nothing greater, more exalted and more worthy of God has been written and sung on earth than David's Psalms and the

Song of Solomon. But this did not make David and Solomon dearer to Me. In the end, Solomon even lost My grace completely through his own fault, and it was not the Psalms that made David the man after God's heart but the fact that he recognized My will and of himself acted accordingly. But because he did that, his psalms also received a value before Me. So you see what it is that alone has value before Me. Do it, and you will honor and please Me most and your soul will truly benefit.

[GEJ.05_127,05] But now My Roklus must come over here, for I see that he still has something on his heart and would like a closer explanation of it, which I will also give him. Roklus, come closer to Me, for I have some things to discuss with you!”

[GEJ.05_127,06] When Roklus heard this call, he hurried quickly to Me and said, “Lord and Master, here stands before You Your last and most useless servant at Your service! Command, oh Lord, and I will immediately act accordingly most exactly! For I have heard Your previous words most exactly, I have checked them in the fire of life in my heart and found in them everything true to nature that You, oh Lord, have taught and most faithfully and clearly shown. Knowledge and realization must certainly be the first thing – but then immediately comes action; for all knowledge and realization has no value at all without action! I am now so completely convinced of this that all the wise men of the whole Earth could not bring me even a hair's breadth closer to another opinion. Therefore simply command, oh Lord, and I will hurry to put my hands to work!”

[GEJ.05_127,07] “Yes, yes,” I say, “Indeed we have a great task before us, and there are yet few workers! The harvest could be great, the seeds have become ripe; but there are only few reapers and harvesters. Therefore it is high time to put hands to work, so that the wheat will be brought into My barns, before the storms come and beat down and destroy the noble seeds of life and the birds then come and satisfy their ravenousness with them.

[GEJ.05_127,08] Truly some cedars still stand in Lebanon, under whose branches Samuel once prayed. In those days these trees were still saplings full of power and luxuriance, and the raging storms tried in vain to cool their fury on them. Yet old age makes the sinews of his bleached life fragile and decayed! Therefore the old cedars of Lebanon indeed still have some power here and there in their branches and mock some storms with their healthy limbs; but more than two thirds of the branches have already fallen off, and those that still exist – hardly a third – are only half healthy and offer only the apes a needed shelter and a weak protection from the storms that are indigenous to Lebanon. Now you have an over-ripe seed to harvest and as an insightful forester Lebanon to be replanted anew with young cedars; but how can it be organized so as to be ready for the time of the great tempests? Do you understand Me well, My friend?”

[GEJ.05_127,09] Roklus opens his eyes wide and says, “Lord, I have well understood that You this time have spoken purely in the Greek manner; but not a syllable of the actual meaning of Your words! Where then, oh Lord, do You have a field on Earth which is now full of ripe and harvestable wheat? Tell me where it is and tomorrow already a thousand reapers and harvesters will already very most actively cavort around to that place, and the coming storms will then have to rage on past the dry stubble!

[GEJ.05_127,10] But what business of ours now is Lebanon, already very poor in cedars? Those who possess it should see how it should be reforested and the many apes can then jump around happily on the thick and still very strong branches and twigs of the old cedars of protection and seed of Samuel, David and Solomon! I think that it would be much better to busy ourselves with the true culture of man as far as possible and leave Lebanon in peace. In any case, I will take upon myself the field owned or just leased by You somewhere near Nazareth and tomorrow evening there will be no stalk standing any longer to be vulnerable to a coming storm on the open field! Therefore just command, oh Lord, and in a few hours I will immediately and easily put six thousand hands into action.”

Chapter 128

[GEJ.05_128,01] I say, “My friend, look, the birds have their nests and the foxes have their holes; but I, the son of man, do not even have a stone on this Earth on which I could lay My head by world law - not to mention an earthly field sown with wheat which would need a reaper!

[GEJ.05_128,02] The ‘field’ that I mean is this world, and the ripe ‘wheat’ on it are the people, and the ‘reapers’ should be those that I call My disciples. They should go out into all the world and convert the people and bring everyone to the right path who walk along side roads and false tracks and who seek a safe asylum with thrice bound eyes, but cannot find one.

[GEJ.05_128,03] They are ‘ripe’ because in them the pursuit of a higher goal has become awake and living. Everyone seeks the living rest, crowned with all blessing – but on misleading paths – and reach thereby despite their seeking nothing in the end but the death of the body; beyond that there is only the deepest night for everyone.

[GEJ.05_128,04] As long as man does not feel such a need in himself, but instead continues to live quite like an animal unconcerned by his sphere of life, whatever it may become, and eats like a polyps on the bottom of the sea, there is no maturity yet for a higher revelation; but people, as there are now very many, even among the heathens, on almost a third of the inhabited Earth, who seek all sorts of things, avidly long also for the possession of a dreamt-up bliss, often buried in all sorts of passion, are ripe ‘seed’ for a higher vision, for the truth, that is for My kingdom, and many reapers are needed, teachers from My school, equipped with all love, patience, meekness, wisdom and power.

[GEJ.05_128,05] And behold, there are now only few of these; apart from you there are no others, except for the Moors who were here and have fetched the necessary light for their tribe and will also do good works with it in their country! Therefore you few should from now on not fold your arms, but instead work without rest or relaxation, so that the number of reapers of My seed on the great field of life will ever grow more! That is what I wanted to say to you when I spoke of My field, of the ripe fruit and of the too small number of reapers for it.

[GEJ.05_128,06] But as far as the old ‘Lebanon’ is concerned, with its cedars, it represents the scriptures of Moses until these days. It still exists, but its images have become old and decayed like the previously so magnificent cedars, from which the old temple in Jerusalem was made, at least on the inside, and from whose wood the wonderful Ark of the Covenant was made much earlier.

[GEJ.05_128,07] The ‘cedars’ represent the words and the laws in the Scriptures. Once, when the cedars in Lebanon were still young and strong, they were of great use to the people, and a judge called Samuel was truly able to pray under their branches. But the earthly profit-seeking people almost entirely de-cedared beautiful Lebanon, and only too soon in the place of the old and fully healthy cedars grew all sorts of wild shrubs, and even the old, remaining cedars with their many brittle branches now only serve the monkeys rather than the people as protection and profit – but that naturally just accidentally; for the monkeys cannot recognize the value of a cedar and neither treasure nor put them to good use.

[GEJ.05_128,08] And this is what is happening to the ancient Scriptures and the Prophets. One venerates the old book on an altar and prays hair-raisingly foolishly and blindly to it like a divinity and is not concerned at all about the content, and even less and even rarer about acting accordingly. There such a person (a Pharisee) totally resembles the monkey, who jumps around quite cheerfully on the thickest branches and he who wants to drive it away, beats it fiercely and wants to force it to flee. For the monkey always remains a monkey and uses the precious tree for a purpose other than that ordained by nature.

[GEJ.05_128,09] And thus the Scriptures are no longer anything more to the people than a fragile cedar to the monkeys, and the whole of Lebanon is now wildly overgrown with all sorts of wild and often poisonous shrubs. These resemble the destructive and extremely bad human statutes, which have taken the place of the Commandments of God, and further resemble the fine and tasteful varnished graves of the Prophets, which are inwardly full of death, decay and nauseous smells, while the living word of the Prophets recorded in books remains unobserved in the sphere in which it should really be observed. It is worshipped as a sanctuary and the hands of those who touch the book of the Prophets unworthily are rubbed raw; but that the word of the prophets is taken to heart and then acted upon – oh, there is no trace of that to be perceived anywhere! What are the so-called Holy Scriptures then? Nothing but Lebanon, overgrown with wild shrubs, now a home to the monkeys and no longer for people enthusiastic for God!

[GEJ.05_128,10] In time the teaching that I now give may well suffer the same fate. Men will idolize and worship it as a holy relic and lightheartedly and superficially forget the inner meaning and spirit of this My teaching. They will obey the laws of men and say: ‘What else do we need?’

[GEJ.05_128,11] But then that great distress will come, which the prophet Daniel predicted when he stood on the holy place, saying: But in those days there will be great distress among the people, such as has not been since the very beginning of the world! I now think that you will understand My previous two images very well!”

Chapter 129

[GEJ.05_129,01] Says Roklus: "Yes, Lord, now I understand it precisely, but with a feeling of sadness. However, with regard to the laborers of whom there are too few at present, I am sure, o Lord, that You have quite a few more Raphaels on hand. These could approach the people and convert them, just as Raphael radically converted me, and within a few hours the whole matter would be settled all over the earth. I did not suffer any detriment from this kind of instruction, therefore, nobody else will suffer any either."

[GEJ.05_129,02] Say I: "Indeed, My friend, from now on this will happen quite frequently, but only to people of your knowledge and experience and of your very sober sense of justice. Only, there are not many such people on this earth. The purest and best on earth are all here without exception; for I wanted them all to gather around Me from far and near."

[GEJ.05_129,03] Long ago, I had planned and arranged their circumstances in such a way that they would arrive here at this time in order to be instructed by Me and My angels. Like you, they have all had the teaching LINEA RECTA from the heavens. They also have all, just like you, received the teaching LINEA RECTA from heaven. But they are all here now!

[GEJ.05_129,04] For all others this highest and spiritually most necessary method of instruction would not be suitable at all and would obviously harm them more than do them good, because they would have to believe what was taught here on the strength of the many miracles being worked. Then their free cognition and the free will would either for ever or at least for a very long time be lost. This concern is not necessary with you all, because you have a very well-founded knowledge and a great deal of experience in many things.

[GEJ.05_129,05] Tell Me whether only one miracle has ever brought you into confusion in a certain way! You casually supposed with your own miracle-working that there can be no extra-natural miracle in the whole world; but there are people who through their talents and capabilities have heard some of the secret powers of nature, then put it into practice themselves and thus had to drive the other sheep of people necessarily into the greatest amazement, because they can have no idea at all from afar how a miracle that has happened can occur with quite natural powers.

[GEJ.05_129,06] For someone like you no miracle is binding; for he will only too soon begin to investigate quite secretly and say: CUR, QUOMODO, QUANDO, QUIBUS AUXILIIS? [Why, how, when, which help] as was also the case with you. The sudden creation of the very new house, garden, harbor and the five ships did not particularly amaze you; for in India you got to know a magician who conjured up whole landscapes for you in an instant. Why should there not be someone here then who should create a garden along with a house and the harbor along with the ships in an instant?!

[GEJ.05_129,07] Raphael had a job with you, in order to teach you of possible better things; but you were nonetheless not fully satisfied with it, but instead you immediately began to investigate further, and the spiritual reason had to be completely revealed to you, how such a deed may be conceivably possible on the pure spiritual path of will. Such a thing - down to the innermost reason - was then shown to you and to all who are present here, and you were certainly satisfied with

it; for otherwise you would not have made the comment after almost every explanation and said: That is now tangibly true to me! And what you emphasized was also clear to you; for you would never have been satisfied with a lack of clarity or with a mystery! And behold, just like you, so quite a lot of others here; all were not satisfied to see only the surface of the sea, but instead they wanted to also experience what it hides in its profound bottom!

[GEJ.05_129,08] And that is thus correct, for only such people who already are of a highly alert and bright intelligence can take in such a deeper revelation of life and understand it and nonetheless still remain free in their cognition and demand, and I can only use such people then as the true reapers on the great field of My human seed. But just count them yourself and you will truly not find too many of them for the great Earth!

[GEJ.05_129,09] If I then say that the harvest is ripe and great, but there are only very few reapers, you will now hopefully see the reason for it very easily. I have kept nothing back from you capable ones and have shown you all and revealed the whole infinity and eternity in its main characteristics, as far and as deeply as was ever possible for your not very sharply understandable notions, and have also shown you tangibly clearly everything that My spirit will reveal to you then.

[GEJ.05_129,10] But, as I said, I could only show all this to you and nobody else on all dear Earth, because they do not - and will not for a long time to come – possess the necessary non-judgmental ability because they on the one hand are still steeped in all sorts of superstition and on the other hand are too deeply involved in their selfish and dirty profit-seeking. Therefore, they are not interested in any spiritual phenomena and consider them as unnecessary to life and as something troublesome and obstructive to their freedom.

[GEJ.05_129,11] Would you want to send an angel Raphael to them?! I tell you, as far as such extraordinary phenomena are concerned, these people, firstly, have no capacity for them, secondly, lack the any sense of understanding and, thirdly, would suffer damage rather than benefit through them."

[GEJ.05_129,12] Superstitious and gullible people would certainly believe it all too quickly, but would make idols of Me and Raphael and in the end even of you as My friends, build temples to themselves and then honor and worship us like their gods. The actual people of the southern world however would drive us away then as traitors and work-shy sloths, and if we began to treat them with the divine power and strength, they would nonetheless not listen to us, but instead seek to kill us and drive us out as very dangerous enemies to human society according to their understanding, as will happen to Me Myself in the end.

[GEJ.05_129,13] You can now easily see from that how many of the suitable harvesters we count now on the dear great Earth! What else is there left to do then but put our hands to work and work hard, as long as the cheerful light of day allows us; for once night has fully arrived, no-one will easily be able to work in it. We are already all here together and will today yet put out hands to the great work soon after the rising of the sun one and all."

Chapter 130

[GEJ.05_130,01] (The Lord) “We do not want at all to announce loudly in advance and claim: Things will be exactly so!, for if the great work should succeed, even I may not cast a sharp glance into the second future, so that between Me and the people created by Me not even the least shall come that would be able to have any influence on the freest will of the people.

[GEJ.05_130,02] We have therefore nothing to do on our part except to simply teach the people the full arrival of the kingdom of God, of the pure love and truth, if needed with the small addition of some miracle which however has to be done only as a good deed and never as some punishment or even angry revenge. And not even that when we have to tolerate the greatest adversity by the blind and thus also very ungrateful people. Whoever of you does that would create only evil instead of good, and I would be forced to take away all My mercy from him and to look at him in the end with angry eyes.

[GEJ.05_130,03] This teaching of Mine is thus to be given quite without any external and even less through an inner compulsion to the people and nations in the whole world, and the miracles are only to be performed when the people firstly have a living faith, convincing the whole heart and not plagued by any external doubt and possess otherwise much experience and much knowledge in various things.

[GEJ.05_130,04] No miracles are to be performed before very gullible and superstitious people, because they would rob them of every spark of their already weak free will! And then this new religion of Mine from heaven would be no more useful than their old superstition; for they would begin to give the words from heaven some particular, divinely magical effect, allow it to happen to them and very passively act in all things and places and leave all action according to the religion to a very pious and good man.

[GEJ.05_130,05] Yes, in the end they would become just as lethargic as there are many of the prosperous Jews nowadays who are even too lethargic to pray to God themselves, but instead they pay the Pharisees and also other people so that they would pray for them, since they themselves have too little time and it would also be far too inconvenient for them to mumble out the many, many prayers, long as a piece of string, themselves.

[GEJ.05_130,06] But once it would get to such a pitiful point with this religion of Mine, then a general judgment as in the days of Noah which leads everything back to the old state of truth cannot be far away.

[GEJ.05_130,07] Therefore teach all the people the purest truth and forget all mystical and magical elements, otherwise everything will have been in vain! For if a person comes out of the activity of his free will and transforms into a type of pious lethargy, he will stop being a human being. Instead he will stand under the dignity of an animal and rather resemble a deaf and wild shrub, which simply vegetates fruitlessly under the external influence of the light of the sun and its warmth as a wild shoot and is capable of almost no necessary independent activity any longer.

[GEJ.05_130,08] With such people love also then grows cool and the poor neighbor in the end becomes an annoying fly to them which bothers them in their worldly sleep of comfort. And concerning the love for God they then pay all sorts of sacrifices and prayers. Oh tell Me, what is the future then for such people in the kingdom of God in their hearts?! I do not say that this state will necessarily happen to My religion as well, as has now happened to the Pharisees and Jews; but it may appear, and not in the too far future if you as the bearers of this religion do not go to work fully cleverly enough.

[GEJ.05_130,09] For I do not turn you into shackled, but totally free messengers of the announcement of the kingdom of God on Earth. You should well receive the direction from Me at all times what should be done and said – but never with compulsion, since you are above all My dear and now fully first little children!

[GEJ.05_130,10] I will force My will according to My wisdom upon neither you nor anyone else, but instead only announce it to you through word and counsel; you must then make it yours yourself through your will and through deeds, and indeed through all sorts of self denial in the various matters of this world.

[GEJ.05_130,11] For you now know indeed that all the world and its multiple matter not there for the sake of the spirit nor the spirit for the sake of matter; and so it would be more than highly foolish of you all if you, as people who have more than half transformed your being into the spirit, were to decide for matter. But you will not make a full decision for the spirit either coerced by Me; for every coercion is and remains the highly personal thing of every man, because his eternal life depends on this alone.

[GEJ.05_130,12] Knowledge and the yet so doubtless faith alone does not help anyone, but instead only acting accordingly! Therefore you all should above all warn the people who will get to know in the future the truth through you from Me to be active; for without this the promises held in the teaching could be as little fulfilled as a person will certainly never come to Damascus – even if the way there is very well-known to him and he also has the very firmest and most convinced faith that the familiar path leads almost directly to Damascus – if he never wants to take a step along the same, or if he plans often to undertake the journey in truth, but, basically hindered by all sorts of small affairs, nonetheless never gets round to setting foot on the path to Damascus.”

End of part A

Part B with chapters 131 - 276 will follow as soon as possible.

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## Contents

### Great Gospel of John, volume 5, part A

Jesus and His following reside at the property of Marcus at the shore of the Sea of Galilee near Caesarea Philippi.

001-006 About the working of miracles. Providence and freedom of will. Raphael creates a new property for Marcus and the Lord's instructions to the innkeeper.

007-010 The Lord's predictions concerning the fate of Rome and Jerusalem. A gospel for pert maidens and women. The Christian shall be wise and proficient also in practical life.

011-015 The spiritually perfected man can accomplish great things. In connection with it, the metaphor of the concave mirror and its focal point.

016 – 025 The Essene Roklus takes a deputation to Cyrenius. Marcus is appointed administrator of Caesarea Philippi. Beginning of the discussion with Roklus concerning legal questions and atheism.

026 – 036 The discussion with Roklus continues. His criticism of the priesthood, his natural philosophy and search for God.

037 – 045 Raphael answers Roklus, explaining the nature of God, the purpose of the Indian penances, the dangers of scientific education, how slavery came into existence, India's political system and her religious bond with China, Indian sorcery and magic.

046 – 053 Continuation of the discussion between Raphael and Roklus on the fraudulent miracles of the Essenes which are defended by Roklus. Also on the worldly wisdom of Roklus and his ignorance of the spiritual destiny of man.

054 – 062 Roklus voices his opinion about the Nazarene and is exposed by Raphael as a cold rationalist. First instruction by the Lord to Roklus on the nature and the power of cognition of love and the shortcomings of the intellect. Also, how the inner life of truth is incompatible with the deceit and falsehood as practiced by the Essenes.

063 – 069 The Essene Ruban convinces his companions of the necessity to accept the precepts and counsel of the Nazarene. Roklus makes a last attempt to justify his insincerity before the Lord.

070 The nature of Satan and of matter

071 The fate of the worldly soul in the beyond

072 Explanation of the word sheoula (hell). About clairvoyance.

073 How to love God above all. The work of man that truly pleases God.

074 Questions on ailments and their cure.

075 Pain, sickness and death.

076 The freedom of the human will.

077 About proper – and improper – zeal.

078 Development of the free will. Disadvantages of exaggerated zeal.

079 The Lord hints at His death on the cross.

080 – 084 Raphael explains the nature of angels as compared to that of children of God, as well as life-perfection and power to work miracles through the love for God and the fellowman. Reference to the “prophets of truth” of our times.

085 – 091 The evening wind as a cosmo-spiritual phenomenon. The nature of precious stones and gold when worn by the rulers. About faith and the intellect and how to be a true teacher. About the dangers lurking in wrong (material) values. The striving for the kingdom of God. How to grow in the image of God. Jesus as the Lord of time.

092 – 098 Interpretation of the concepts “Satan” and “devils” (“demons”) and how the latter can influence man. Self-determination and freedom of will. The nature of the animal soul.

099 – 106 Floran’s testimony to the Lord. Roklus criticizes the temple and Stahar, whose confession and experiences then convince Roklus. The angels’ limited insight into God’s thoughts.

107 Devastation of Palestine, peoples’ migration and the invasion of the Huns.

108 The age of technology

109 About the self-judgment of men.

110 The future tribulation of the earth. The security of the children of God.

111 The end of earthly matter.

112 The future transformation of the material worlds into spiritual worlds. God’s children and God’s created beings.

113 The people of the stellar worlds and the sonship of God.

114 The Great Cosmic Man and the earth.

115- 119 What is not fully understood stimulates man’s own thinking. Recognition of God as basis for true love for God. Both are absolutely essential for true missionary work.

120 - 123 Only doers of the word can understand it. Therefore, do not be idle listeners but doers of the word. The rebirth of the spirit can only be accomplished through active love.



124-127 Mere knowledge does not spiritualize; constant self-searching regarding our active neighborly love is necessary. God is best praised through active love.

128 - 130 Two parables: One about the harvest and the laborers in connection with the spreading of the new teaching; the other about the Cedars of Lebanon, meaning the Old Testament. Jesus has gathered the intellectual elite of His time around Him. Missionary questions and warning against any ceremonial service.

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Location

From chapter 175 of volume 2 until chapter 169 of volume 5 of The Great Gospel of John, Jesus sojourns at the property of retired Roman citizen Marcus at the shore of the Sea of Galilee near Caesarea Philippi.

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Translation sponsored by  
Friends of HisNewWord.org  
GGJ05A beta-1  
10 Apr 2010